

# The History of the Brethren



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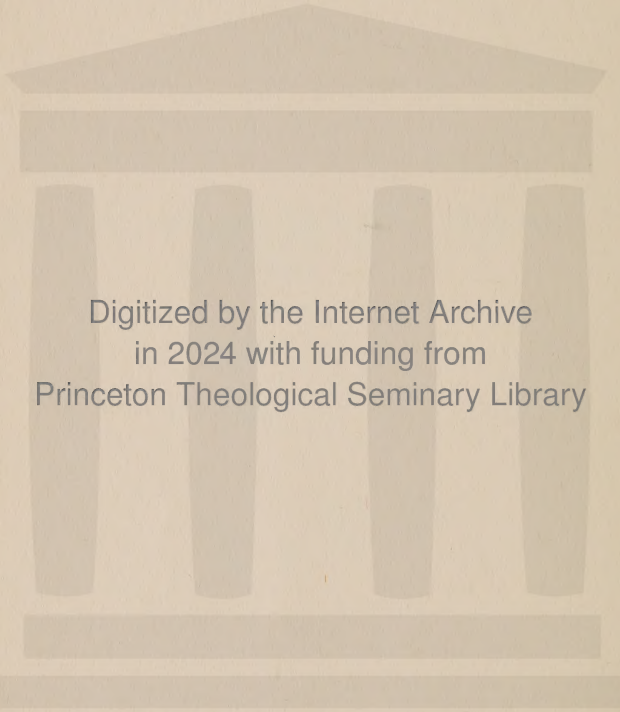
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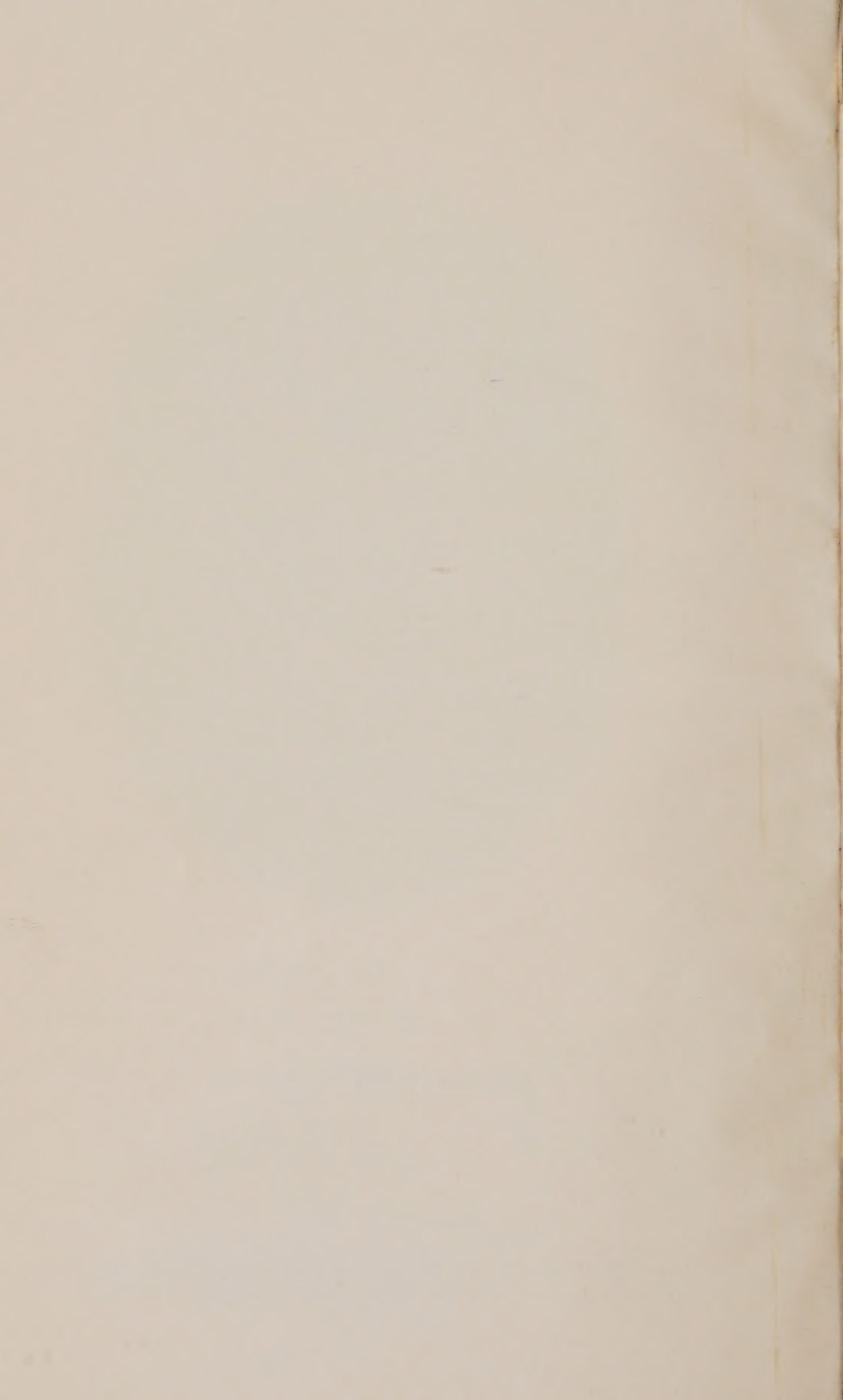




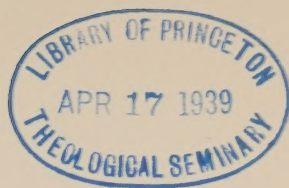


"one by one, or, all together,  
we must shortly reach our home"  
Yours affectionately in the Lord,  
March 26, 1929  
N. L. Noel:

It was the custom of Mr. Noel to sign his writings, including his letters, N. L. Noel, but his official name was Napoleon Noel.







VOLUME I  
(Two Volumes)

# *The* HISTORY of *the* BRETHREN

By  
NAPOLEON NOEL



*Edited by*  
WILLIAM F. KNAPP

W. F. KNAPP  
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DENVER, COLORADO, U. S. A.

MCMXXXVI

## THE HISTORY OF THE BRETHREN

1826 to 1936

Complete in Two Volumes

### VOLUME I

From the first assembling together of the Brethren, in the Name of the Lord Jesus only, on the ground of Matt. xviii. 20, in Dublin, Ireland, in 1826, to the Grant Divergence, in America, in 1884. A period of fifty-eight years.

### VOLUME II

From the Stuart Divergence, at Reading, England, in 1885, to the Reunion of 1926, at London, England, and minor subsequent events, until 1936. A period of fifty-one years.

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## A SHORTER HISTORY OF THE BRETHREN

In One Volume

This single volume contains all of volume 1 of the Complete History of the Brethren, with the exception of Chapter 3, and part of Chapter 7; and includes all of Chapters 11 and 12, which are the last two Chapters of volume 2 of the Complete History.



## Preface

That a History of the Brethren is needed, there can be no doubt about. It already exists in incomplete, disconnected, scattered and fragmentary form in Tract Depots and in the homes and libraries of brethren wherever they are found; and yet, as a rule, excepting those pertaining to the year 1848 the fragments possessed by one section of the brethren, are unknown, or at least unavailable, to other sections. But should anyone be disposed to undervalue such a history, can he give a satisfactory explanation of why he himself possesses any papers relating to any part of their history? or why he has read or listened to any narration of these things? if the knowledge of them is unprofitable or unnecessary, or, most important of all, if it is not of the Lord.

Such a History, then, being needed, and undoubtedly according to the Lord's will, how fortunate it is that in the year 1928 an aged, able and suitable brother, of wide experience and knowledge of brethren's affairs, and still in full possession of all of his faculties, began the writing of this present History of the Brethren! It could have been published a few years ago, but the delay is not to be so much regretted, because it now can and does include certain later developments amongst three sections of the brethren in America, and another section in England, and another in New Zealand.

Happily it was not necessary in either the first three or the last two chapters of the work to review any of the separations, conflicts or sorrows of the brethren, but these five chapters alone would have been no adequate History. Only a short time ago an American wrote a History of the United States in less than 400 words, and it received considerable public comment, and former president Calvin Coolidge undertook to write such a History in 500 words, to be chiseled in stone on the Mount Rushmore memorial in South Dakota, which would have been a great novelty, but his death prevented his completing it. Some among the brethren (we do not say some eyewitnesses, because there now are none) could on a dozen pages mention much of what is most important in their history, but that would be of little

use except as a curiosity, and be of no help to seekers for light. Effort was made to keep the present work within the limits of two volumes, but for this it was finally found to be necessary to omit one chapter, which was to have been the last, and the title of which is "Holiness, Unity and Fellowship." This chapter has already been issued as a separate 48 page pamphlet, which may be obtained from the present publisher, with either brown, blue or green covers, price 20c, postpaid; or for 6d. net, from C. A. Hammond, 3 & 4 London House Yard, Paternoster Row, London, E. C. 4, England. But some might say that this would be out of place in the History anyway, and it is complete without it.

Some among them would like to dismiss all of the former doctrinal and ecclesiastical troubles and failures of the brethren, with some such remark as, "Let the dead past bury the dead past," or, "Take a broom to the cobwebs," or, "These are affairs of a by-gone age," or, "The past is a bucket of ashes," but none ever have or ever can thus escape the responsibility for or the consequences of them, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 5-11). The Lord's way, and the way to avoid being disciplined for them, is not to ignore them, but to weigh them in the balances of the sanctuary, and judge and confess them in His presence, for "God requireth that which is past" (Eccl. iii. 15). Then we shall not be as men who walk on jagged clinkers, or hot ashes.

We are not to judge according to appearances, but to judge from facts, but since brethren have no organization, and rarely if ever take down any minutes of their meetings, and have no official records or statistics; to obtain the facts of their past progress and activities and trials and testimony might seem to be an utter impossibility. But this great difficulty is now through the Lord's mercy and goodness overcome, as we have already indicated, by the important and valuable service rendered to the saints by the late Mr. Napoleon Noel, who, having served the Lord faithfully for many years, and having long been a resident of London where most of the brethren's troubles originated, and having heard and been an eyewitness of much that took place, and for many years carried on an extensive correspondence with other eyewitnesses and many other well-informed brethren, and thus gained accurate and almost full and complete information, has written this History of the Brethren. In fact among many in England it is well known and said that "Mr. Noel was the best man living to write the History of the Brethren." He always signed his letters, magazine articles, and other writings, N. L. N., and we

have reproduced his closing words and signature to a letter, below his photograph; but in this History we use his official name, Napoleon Noel.

When he wrote this History, it was with a deep sense of his responsibility, and with much dependence upon God for grace and strength, and upon the Holy Spirit for wisdom and guidance; fully assured that it was the Lord's will that this information should be imparted and made available to those who need it and who desire it, and that it would be for the preservation, guidance, help and blessing of His saints, and therefore for His glory, for whatever is for the blessing of the saints is for the Lord's glory. In that sense, this History is His-story, i.e., reverent history concerning what affects His Person, His glory, and His people, is His-story.

And, "Whether they will hear, or whether they will forbear" (Jer. vi. 16; Ezek. ii. 5, 7), this History of the Brethren looks forward, and is written in view of future needs, as well as for present use; for should our Lord see fit not yet to come, before many years have passed it will be almost indispensable. (Psalms xlviii. 12, 13; lxxviii. 3-6; cxlv. 4; Joel i. 3; 2 Tim. i. 5). It is presumed that no one wishes to defend or perpetuate ignorance, or desires to keep any brethren in the dark as to all that has taken place amongst themselves during the last hundred years. And let us take heed to the word, "Remove not the ancient landmark, which thy fathers have set (Prov. xxvi. 28; Deut. xix. 14).

That this work may aid and supplement the time and efforts of incalculable extent and value, which hundreds of beloved and faithful brethren have from time to time so nobly and heroically devoted to the cause of truth and righteousness, in contending for the faith which was once delivered to the saints, is our prayer to Him who knoweth all things, and who doeth all things well. And one important object in publishing it is that the spiritual light and blessings, which have been preserved to us through love's labors and conflicts, should not be forgotten or lost. Those who still hold fast to the truth of Christ's Person (not forgetting Second Timothy and Ephesians four) should continue in faith, and dependence upon God, and be assured that He will graciously prosper and extend the work which He has lately begun in restoring and making them a united testimony for Him. (See Chapter XII.).

For any who may wish for even fuller information, and more doctrinal details than it was possible to give in the History, there are Bibliographies at the ends of most of the chapters and parts of chapters; and most of the same lit-

erature that is there referred to is grouped together in the list of "*Supplementary Literature*" in the Appendix. And the Index will also be found useful. As a number of readers will probably wish to buy only one of the two volumes, it was thought best that each volume should contain the complete tables of contents of both volumes. Volume I contains complete information concerning the Open Brethren, and Volume II most of the information concerning the Exclusive Brethren. Though it is copyrighted, many parts of this History are old, and all of the brethren's publishers know that there has not been and could not now be any restrictions on the use of them. Anyone wishing to reprint certain other parts, either as they are, or with changes, may ask for permission to do so.

The Author of this work having now passed away, I have taken charge of it (my purchase of it was legally recorded, June 19, 1930), which I intended doing anyway from the first, because of his advanced age. For this reason, among others, the aim was that it should be so accurate and clear that nothing therein could be misunderstood or questioned. And of course I attended also to all that it records concerning teachings and events which have taken place since Mr. Noel passed away. As he himself did some of the editing, some of the footnotes signed "Ed." were written by him.

After the type was set for this work, the great need and importance and value of it were more fully realized, especially of the beginning and the close; so it was decided to publish "A Shorter History of the Brethren," in one volume, containing only seven full or entire Chapters of the Complete History, namely, Chapters 1, 2, 4, 5, 6, 11 and 12, and a part of Chapter 7; but, of course, re-numbering them consecutively, one to eight.

As the "Shorter History" omits the deep doctrinal discussions, and the resulting regrettable controversies, which have taken place among the Brethren during the last 51 years, since 1884, it is most suitable and desirable for circulation among all who are not themselves identified with those known as the Brethren.

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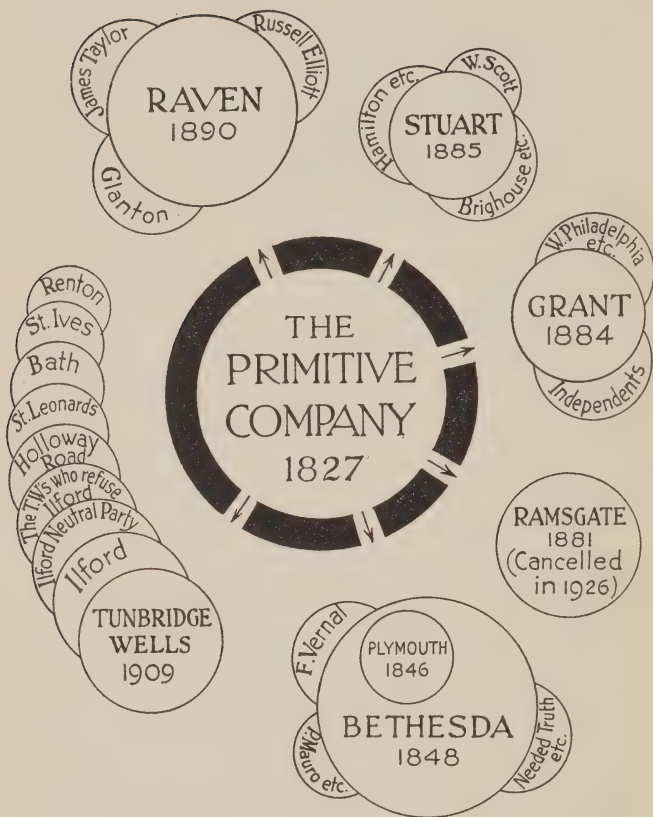


# THE HISTORY OF THE BRETHREN

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#### A CIRCLE CHART OF THE BRETHREN

This Chart, with the explanation thereof, is found on page 737 of Vol. II. It is only placed here, facing this Table of Contents, for the purpose of easy comparison therewith. Each Circle represents one particular Section of the Brethren, and its semi-circles represent minor Cleavages within that Section only.

# THE HISTORY OF THE BRETHREN

VOL. 2

(The Next Volume)

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## NAPOLEON NOEL

Napoleon Noel was born in Paris, rue de la Pépinière (the 1st arrondissement de Paris, in those days), on December 12, 1853. His father was a Roman Catholic; and he was consequently christened in the R. C. church, St. Genevieve; his god-father, being a Captain N. Noel, who served in the Bonapartist Army, and was great-uncle to Noel's father. His grandfather was a member of the family of Duc de la Rochefoucauld (Prince de Marcillac, an author; born in 1613; and the writer of a volume called "Maxims," and whose "Memoirs," which are celebrated for their historical interest, were first published in 1662,—see any standard encyclopedia), and lived at the Chateau de la Rochefoucauld in the Charente department, and they passed through those terrible Robespierre rebellion times.

His mother was a Protestant English lady, daughter of Captain R. G. Hunter, who served under the Duke of Wellington.

Noel's first birthday was spent in Paris; his second birthday was spent in St. Quentin; his third was spent in Aigre (dept. of the Charente), and his fourth and many subsequent ones were spent very happily (through God's wonderful mercy) in Epping, Reading, etc., etc., but mainly in Hertford (county of Herts, 26 miles north of London), England.

Being very ill as a child, his mother brought him to England at 3¾ years of age, and placed him under the godly care of two of her sisters, both members of the Church of England. As he grew older, he received a careful preparation at home in Greek, Latin, French, arithmetic and general English subjects, and at 7 years of age he was sent to the Hertford Grammar School, which was under the Mastership of the Rev. Edward Bartrum, M. A., of Oxford; a Mr. Henry Valertine, B. A., and Cambridge "Wrangler" (an honor conferred by Cambridge) being his immediate Master. Mr. Bartrum was succeeded by a Rev. J. Davy, B. A., Cambridge and Queen's Prize man. From thence, he was, at 12 years of age, sent to a boarding school at Epping, at one time under the mastership of a Mr. Usmar, L. L. D.

### *HE LEARNS ABOUT THE GOSPEL*

The discipline at this Academy was lax. But, notwithstanding the laxity, God, in sovereign grace, by His Blessed



Spirit, reached a schoolfellow and himself, through a lady staying in the house for a short time, an earnest Christian, who met at Welbeck Street, London, where, amongst others, Lord Congleton and Lord Radstock met, with sundry Christians on Lord's days to remember Him in the breaking of bread. (The meeting at Welbeck Hall was a meeting of Open Brethren, and in March, 1934, they moved to No. 1 Rossmore Road, still retaining the name, Welbeck Hall). After her departure from Epping, another lady (daughter of an Anglican Clergyman) took an interest in the two boys, and was greatly blessed to them, inviting them to her parlor to read the Word and for prayer. The former lady gave N. Noel some papers called "The Revival," and a small book, being "The life of Richard Weaver." The latter lady gave him "The anxious inquirer," by John Angell James.

Ere long he left this school, to accompany his mother to France. But before leaving, one of his Aunts, who was on her dying bed, gave him "The Memorials of Captain Hedley Vicars," by Miss Marsh, bound, in those days, in a smart scarlet cover (color of British Officers' coats). It was a precious gift, and much blessed to his soul, when in France.

We must not forget to mention that while at Epping, at Ivy House School, he was taken with his schoolfellow, to hear a Mr. Cakebread give an address respecting the martyrs of Madagascar, illustrated by pictures of events spoken of. The address was most inspiring: and the meeting closed with the hymn, "All hail the power of Jesus' name," "Crown Him Lord of all." It was sung with tremendous energy, and it was the first time N. Noel had ever heard the hymn. At that meeting they were introduced to a very dear child of God, a Mr. John Rose Gould. He invited both boys to his house, and had a delightful chat with them about the Savior, and on leaving him he gave them each a booklet by the late Rev. Newman Hall. To Napoleon Noel he gave "Come to Jesus," and in deep appreciation he used to say, "Oh, how I prized those two books—'The Memorials of Captain H. Vicars,' and 'Come to Jesus.' Mr. Gould's family—his dear wife, two daughters, and two sons, were *all* lovers of the Lord Jesus, and it was one of the godliest families I have ever met with."

At length he went to France, with his mother, and with his mind full of these precious things, and earnestly desirous of living for Christ. Her wish, as an Officer's daughter, was for him to enter St. Cyr—the French "West Point"—, and

she was friendly with the wife of the late Marshall St. Arnaud of Crimean fame, but his wish and longing was to be a faithful minister of the Gospel, as a Protestant pasteur, if remaining in France, or a Missionary if returning to England.

After several months happy fellowship with the christian Protestants at Fouqueure (near Luxé), circumstances took him to Cognac, and God graciously provided him with three or four fellow Christians, who, like himself, attended the Protestant Temple in the town, presided over by a truly godly minister (Mons. Garnier), who subsequently was appointed Chaplain to the large Lyceé, which at this time was in course of construction. Time and space fail us, to refer to the happy fellowship he enjoyed with the few mentioned for several months, until the time came for him to return to England—a fortnight before war was declared between France and Prussia.

#### PEACE WITH GOD

Already converted, but with some hazy thoughts still, even concerning some simple truths, Mr. Noel now returned to Hertford (this was his first return to Hertford), and there, God “who commanded the light to shine out of darkness,” spoke through His word and by the Holy Spirit to His child, and he received the knowledge and assurance of salvation, and his heart found rest in the finished work of Christ, and great joy and peace filled his soul. Being 16 years of age, his spiritual progress and growth was now substantial and rapid, and he rejoiced in various ways with various Christians. During this period at Hertford he gave considerable sums of money to Christian Ministry, particularly abroad. A beloved and truly godly Christian, the Rev. George Hambledon, vicar of Theydon Bois, near Epping, encouraged him in this. And a leaflet entitled “The Starless Crown,” which is still obtainable from a New York tract depot, made a profound and lasting impression upon his youthful mind.

Then circumstances took him to Reading as an Assistant in a private school there, and he had the good fortune of again being surrounded by Christians. He accepted that appointment on the advice of his beloved friend the Rev. George Hambledon. Acquainted with his desire to be a missionary, the Rev. Hambledon undertook graciously to see him through the accomplishment of his desire, lending him various books (Milner’s Church History, etc.). But, as God

would have it, he fell in with some very precious Christians at Carey Street Baptist Chapel which was then being built, and he became the first to be immersed in their Baptistry. The Rev. Mr. Longhurst was the minister, and his own particular friend was the late William Pratley, one of the deacons, and they enjoyed sweet fellowship together concerning their beloved Lord and Master.

### *HE CAME AMONG THE BRETHREN*

But he was not to remain there long: for he soon met some who assembled in idea as did (and yet, alas! how different!) the Welbeck Street lady already mentioned, who, by her letters, had acted like a spiritual foster all the while he was in France. These friends were what are known as "Exclusive brethren;" and he was received into fellowship, in the year 1871, and his sojourn among them was, to him, like heaven upon earth. He attended certain lectures by a Mr. Edward Crowley, on eight relationships of the children of God, winding up with the Lord's Coming for His people. Gospel addresses by a Mr. Miles, a medical doctor, and by a Mr. J. Beaumont (J. B. wrote the hymn, "My Shepherd is the Lord") assisted him greatly; as also did the reading meetings where Mr. C. E. Stuart was the prominent teacher (they were going through Genesis).

He often considered the times he stayed at Hertford, Cognac, Reading and Blackheath as among the happiest in his life. He left Reading for Blackheath, where he remained for some months, and broke bread with the large and influential assembly there. Mr. William Kelly, having left Guernsey, was then living and ministering there, and thus Mr. Noel had the good fortune to hear his ministry, and he also became acquainted with many other brethren of note in that part of London, who have long since passed up "to be with Christ" (e.g., Mr. Benjamin Ellis, etc.).

### *SERVING THE LORD*

Mr. Noel was then a young man of 18 years of age, and, returning a second time to Hertford, a few earnest Christians there, through his instrumentality, received light on Matt. xviii. 20 etc., and met together with him very happily on open ground (a cobbler, a printer's apprentice, and a doctor's gardener and coachman). A very real work was carried on during the week in a little hired room. And they were enabled, as numbers increased, to carry on Gospel work in cottage meetings at Essendon, some miles away from Hertford, to which they had to walk, there being no means

of public transportation. Here again there was real blessing bestowed on the work. Then a brother of means came along, and seeing that the Lord had opened a door, he built a Hall at Hertford, and so this work is still carried on (in 1936!).

From all of this it will be seen that events moved very rapidly in the early years of Mr. Noel's life, until he became 18, during which he passed through unusual trials and experiences and learned many lessons of great value, for the soul exercises of many only begin at the age he had now reached; so that he was well prepared to witness, weigh, understand and even take some part in the swiftly moving controversies which, before many years had passed, took place in certain assemblies of the brethren, of which the product of his pen, "The History of the Brethren," is evidence.

### *HE RESIDES IN LONDON*

He then removed from Hertford, an appointment being offered him in the English Civil Service, in London, where he remained until during the recent great war. At first his meeting there was at 346 Goswell Road, London, where Messrs. William Barker, Eben Brook, Alfred S. Rouse, and Mr. W. H. Broom (publisher) met and ministered; and where he had ample opportunities for preaching the gospel, and at surrounding places (Acton, etc.), as well as at various London meetings, God graciously giving blessing. He also contributed very many useful and edifying articles to various magazines ("Words of Help," etc.), both for saved and unsaved, which he always signed "N. L. N." In later life, he would on occasion tell with much earnestness of one or more of the crises, or of the happy and stirring times of blessing, at 346 Goswell Road, so we will describe that historic hall.

### *346 GOSWELL ROAD*

From Mr. J. N. Darby's letter to Prof. Tholuck, we learn that the brethren began breaking bread (the Lord's supper) in London in 1830, and the Rawstorne Street Hall, we conclude, may have been their first public meeting place in London. But, however that may be, the brethren meeting at Rawstorne Street Hall (as mentioned by Mr. W. Trotter in "The Whole Case of Plymouth and Bethesda"), in 1846, removed to 346 Goswell Road, London, perhaps about the year 1870. Twenty years later, from August 26, 1890, and for many years thereafter, the Saturday night general care meeting of all London brothers was held in this same Hall, and



here many solemn and important doctrinal and other questions were discussed, and usually important information (and sometimes glad, and sometimes sad) was given out at those Saturday night meetings at 346 Goswell Road. Without recounting anything of these, we will tell something about this noted place, of fond memory to many.

The seating capacity of the main Hall being only about 120, when more were present they sat in the adjoining smaller Hall, which was called the "upper room," or on the five steps. The building was three stories high, not including the basement, and in the remodeling of the building so as to make a Meeting Hall therein, an extension was added at the rear, and the light was admitted through an angular skylight covering about one-third of the room, and from one end, which was nearly all glass, but there were no windows on the other three sides of the room. So, because of this, and the fact that many of the seats were only benches (called "forms" by some in England), it may have been considered a dreary place in the eyes of men, yet it was not inappropriate to the pilgrim character of the Christians meeting there, and they experienced the joy of the Lord, and realized His presence there in the midst, with deep gratitude, and reverent worship. Abraham had only a tent and an altar.

The entrance to the Hall was through the front door, and one first entered the smaller Hall, which had originally formed the two "parlors" of the house on the first floor. From this "upper room" one descended five steps into the larger Hall. Bare wooden benches without any backs lined two sides of the large Hall, so that the occupants of those on one side of the room faced the occupants of those on the other side of the room. And between these benches, and at right angles to them, there was a row of seats with backs, each seating about six persons, and as the aisle along each end of this row of seats was not very wide, in passing to the lower end of the room one's feet were liable to strike against the feet of those occupying the side seats, somewhat the same as in the first street cars used. The height of the larger room was about fifteen feet.

In this ancient Hall, which to us today would seem to be lacking in attraction, and even comfort, such noted brethren, and gifted and devoted servants of God, as J. N. D., G. V. W., C. H. M., and many other prominent ones, among the brethren, in the early days, often ministered. In the early days of the occupancy of this Hall, a bible reading or "young men's" bible class was begun, at Mr. Wigram's suggestion,

on Lord's day mornings, and they were continued successfully for many years, with great blessing. Someone would go there at about 6.30 a.m., and put the kettle on the stove, and cut the bread and butter (bread, butter, and milk, etc. being already provided on the previous night by the caretaker). At 7.30 there was a prayer meeting, and then breakfast was served at 8.15. Then the bible reading was held at 9 o'clock, and at 10.30 everyone went for a walk, and came back for the breaking of bread (the Lord's supper) before 11 o'clock, after which hour it would be difficult to find a vacant seat, which showed that this precious meeting was much valued, and greatly enjoyed. The attendance at the bible reading at 9 a.m. varied from 15 to 25 or more, and occasionally J. N. D. would come, and teach, though locally he was attached to 57 Park Street. At the Sunday school at 3 p.m. the rooms were filled, and then there was the gospel preaching at 6.30, and very many, both young and old, were led to Christ at those meetings.

In the year 1931, this building at 346 Goswell Road, along with other adjacent old buildings, was dismantled, and on this site a huge modern office building was erected. Goswell Road is one of the main arteries of travel from the centre of London to the suburbs, and the territory north of the city, which made the Hall located there a convenient meeting place for all London brothers. After the razing of the building, the brethren who had been meeting at (to them, dear old) Goswell Road, attached themselves to certain others of the thirty London meetings in the same communion, that is, in the Reunion of 1926.

#### *MR. NOEL'S EXCELLENT MEMORY AND EXTENSIVE DIARIES*

Mr. Noel wrote copiously in his voluminous diaries, which, besides a number of the events of each day, contain some of his own thoughts, as well as various gleanings from the sayings of others, on scriptural subjects. But since there were many incidents which appeared to be insignificant and therefore would not be recorded in a diary at the time, but which months and even years later often took on an aspect of great importance, a good memory was one of the most essential requirements for the writing of the History of the Brethren. To show that Mr. Noel was eminently qualified in this respect, we will let him relate in his own words some things which he remembered almost from his infancy. Only a year or two before he passed away, he wrote:

"You ask for further information, and a fuller account of my life. I have already referred to my baby residence in France. Yes, I remember the first present, which I received when I was 3 years old,—a drum from my grandfather (his wife was a Roman Catholic,—of the Rochefoucauld family, and lived at Chateau Rochefoucauld, in the Charente dept. Dear soul! when I left for England she made on me the sign of the cross).

"Then my first recollection of prayer—It was in a Roman Catholic Church—kneeling on a chair, my hands put together, and saying 'Our Father' etc. in French, and mother standing by my side. Yes—I remember it: and there seemed to be a man's voice (? a priest's) aloud during the time, probably repeating some service in Latin.

"I recall a man with a dancing bear, and a drum, and a long pole—they performed near a well in the middle of four wide (crossing) streets, and I recall a little playmate too. I saw the well 14 years after, and the playmate also. I remember rolling all down stairs and being soothed by a glass of sugared water: also seeing some sort of bicycles or hobby horses running about. Then there was the arrival in Paris with my mother to bring me to England on the doctor's advice, for (I remember it) I fell out of bed and injured my thumb which bears even today the scar. I recall sitting on the doctor's skull (he wore a skull cap). When next I saw that doctor it was in the same town—it was following his only son of 21 years, who had distinguished himself in the University of Paris, but had died suddenly, and now his father was following him to the grave. In a cab or fly in Paris I recollect we were passing to Place Vendôme, and there was the Column made of guns taken by Bonaparte, with Napoleon Bonaparte's statue on top of it. At the instance of my mother, I waved my baby hand and called out 'vive Bonaparte'—(though the chap was dead!!). I remember getting loose from my mother, and her running after me; and sundry other trivialities. Then I remember being on board a paddle steamer in the cabin and being sick there—it was dusk. Fancy! that (ancient side-wheel) paddle steamer passed Deal, on the Kent coast, for London. Nothing else do I remember till the fly or cab brought my mother and self to the door of my Aunt's house in Hertford (Herts), and there were the two ladies at the door to welcome us. Then my mother left to return to France (an incident gone from me). But I recall the wise upbringing by my Aunts. They were 'ladies' (as the English call them), and of the Church of England."

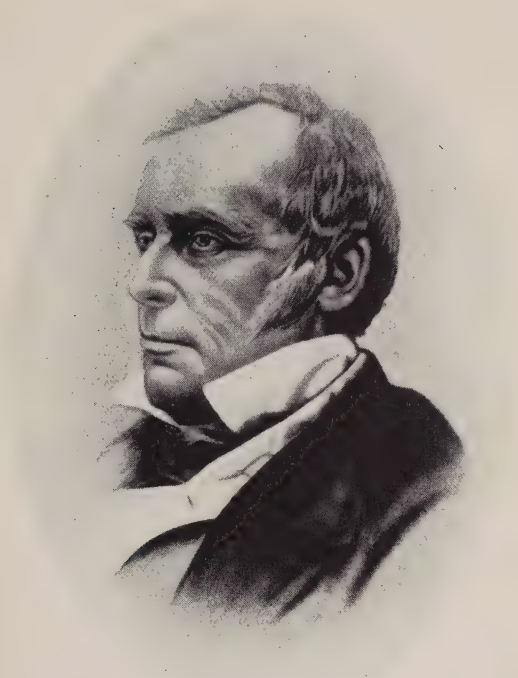
Here, then, was the sunrise of Mr. Noel's happy, useful and devoted life, and it is remarkable how he remembered it. His sunset years, the eventide of his life, were spent in the same town of Deal mentioned above, where, though aged and physically infirm, and with eyesight growing dim, he continued to serve the Lord by ministering the word to edification and blessing. Two sayings of the Lord that were much treasured by him, were, "In My Father's house are many mansions," and "I will come again" (John xiv. 2, 3); so he continued to "abound in hope" (Rom. xv. 13), and in happy anticipation he often said, and wrote in his letters during his last years,

"One by one, or all together,  
We shall shortly reach our home."

And now he has reached his (our) home, the home above, which is far better, he having departed to be with Christ, on March 12, 1932, aged 78. The body was interred in the same family burial lot (or, family grave, as the English call it) as that of his wife and his son Clarence, on Wednesday, the 16th of March, at West Norwood Cemetery, London, to await the quickening voice of the Son of God. At the funeral, there was a goodly company of Christians present; though none of his children were able to be there, as they all now reside in far distant lands. W. F. K.

Because of lack of space, only about one-half of Mr. Noel's Biography is given here. His complete Biography is found in the volume, "A Shorter History of the Brethren."





JOHN NELSON DARBY

"Rejoice in the Lord alway" (Phil. iii. 1; iv. 4). This rejoicing was characteristic of Mr. J. N. Darby. "Ye rejoice with joy unspeakable and full of glory" (1 Peter i. 8; iv. 13).



## CHAPTER I

### THE BEGINNING OF THE BRETHREN (1826)

It has been well remarked in regard to the Book of the Acts of the Apostles, that the title\* would have been fittingly expressed, had it been termed the Acts of the Holy Spirit. :

In like manner, for the work of grace begun in 1826, a better title than "The Brethren Movement," which some have used, might have been found in one resembling "The Movements of the Holy Spirit of God in the last days," days of departure from the truth.

That failure, on the part of even the best of men during such movements in all dispensations, is no new thing, is evidenced by the fact that whatever has been committed by God to man's responsibility has been found to fail. Thus, it need be no matter of wonder or surprise, that even in this last wonderful movement, man's failure has marred it, in its onward course. An honored servant of God once wrote: "Till Satan be bound, and the Lord come to do it, there will ever be conflicts. Since the beginning of the world, whenever God has established anything good, man's first act has been to destroy it. First, there was man himself; then, in the world after the flood, Noah became intoxicated; and his authority was lost. Israel made the golden calf before ever Moses came down from the Mountain. Nadab and Abihu offered strange fire the first day after their consecration, for which cause Aaron could no more enter into the inner Sanctuary with his priestly garments of glory. Solomon having loved strange women, his Kingdom was divided. So, in the Assembly established *on the earth*; soon after the Apostles' departure, evil presents itself." (Meditations on the Acts of the Apostles).

So much has been written, much of it from mere hearsay, often with conclusions, drawn *utterly incorrect*, though asserted as "*facts*," that it may be well to get back once again to THE BEGINNING OF THE BRETHREN (without pretending to write a complete, detailed history of events), in

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\*Everything in the Acts, as in all scripture, is inspired (2 Tim. iii. 16), but the title is a human designation, as is well known.

order to ascertain *what were the principles and practice of those who were first used of God* in this Movement of the Divine Spirit; and to note how they were led, through His gracious guidance, to find, amidst the bewildering maze, and defiled camp, and ecclesiastical rubbish then existing,

“through moor and fen,  
through tangled brakes,”

*the path* “outside the camp,” in which God would have His people walk, individually, and, certainly, collectively, *a path* that “no vulture’s eye,” ever on the search for carrion, has detected; because it is a path in which God, who is holy, can be with His own; *a path* of holiness, and of separation from the world (1 John ii. 15; 2 Cor. vi. 16, 17), a path of “righteousness, faith, love, and peace” (2 Tim. ii. 23).

Just as it was, in a physical sense, when “darkness was on the face of the deep,” that “the Spirit of God moved on the face of the waters,” so also, in this movement of the same blessed Spirit over the wastes of moral and ecclesiastical confusion and darkness, we find the effect was not confined to one locality merely, in its initial activities; or even to one or two individuals in that locality; but was of a widespread nature; though there may be more information available to us in regard to certain localities and individuals here and there, than of others.

### AN INDEPENDENT WORK OF THE SPIRIT OF GOD

That it was an independent work of the Spirit of God, is apparent from the fact that, in A. D. 1812 and A. D. 1820, letters are known to have passed between a company of believers in America (New York) and a company of believers in Great Britain, both of them seeking after a truer character of Scriptural fellowship in the Spirit, than that which was generally afforded in the condition of things then existing.

Mr. J. G. Bellett (Author of “The Moral Glory of the Lord Jesus Christ”) observes, in a letter, that Mr. J. N. Darby (to be referred to more fully hereafter) visited several places in 1834 or 1835; and amongst them, Oxford, Plymouth, Cork, Limerick; . . . and that he found in all those places evidences of *the independent work of the Spirit of God*. Mr. Bellett says:

“I might mention dear and honored J. Mahon as another instance of the independent work of the Spirit of God. . . . I have reason to believe that, even before we had any Table in Francis Hutchinson’s house, there had been break-

ing of bread somewhere in the town of ENNIS (Ireland) by means of one of his family; if not by himself. This was altogether independent of any doings amongst us; and so I might say it was in England, as I might prove to you.

"Having occasion to visit Somerset in 1831 or 1832, and being at Sir Edward Denny's, he asked me to give him some idea of the principles of 'brethren.' We were sitting around the fire, and the daughter of a clergyman was present. As I stated our thoughts, she said they had been her's for the last twelve months, *and that she had no idea that anyone had them but herself.*

"So also, being at . . . , shortly afterwards, a dear brother, now departed in the Lord, told me that he and his wife, and his wife's mother were meeting in the simplicity of 'brethren's' ways for some time *before he had ever heard* of such people. His brother, and the lady I mentioned at Sir E. Denny's, as soon as occasion allowed them, were in full fellowship with us; and she continues so to this day in County Down."

We will now quote from "A letter in reply to Monsieur B. . . . , Editor of the '*Français*,' respecting, the 'brethren,' their doctrines, etc.)\* We find, in that letter, Mr. John Nelson Darby (one of the earliest of these believers) says:—

"But you wish, sir, to know, not only the great truths which we hold in common with others; but also, what distinguished us from others." Then, after stating what these "great truths" were, Mr. Darby goes on to say:

"The Word declares to us that, where two or three are gathered to the name of Jesus, He will be in their midst (Matt. xviii. 20). This is what we have done. *There were only four of us to do it at the first*; not, I hope, in a spirit of pride or presumption, but, deeply grieved at seeing the state of that which surrounded us; praying for all Christians; and, recognizing all those who possessed the Spirit of God, every true Christian wherever he might be found ecclesiastically, as members of the body of Christ . . . we had no thought that the thing would have gone any further. . . .

"The same need caused others to follow the same road, and thus the work has extended in a way of which we had not the remotest idea. It commenced in Dublin, to spread in the British Isles; in France, where a great number of persons, open unbelievers, were converted; in Switzerland, where the work on the continent had commenced; in Germany; in Holland; in Denmark; in Sweden. . . . The path we follow has spread to a considerable extent in the British colonies, and . . . the United States; in Asia; Africa; and elsewhere. The Spirit of God acts, and produces needs of soul, to which the religious systems offer no answer."

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\*The complete letter is obtainable from The Central Bible Truth Depot, 5 Rose St., Paternoster Square, London, E. C. 4, England. (Price 1½d.).



Farther, in his letter to professor Tholuck, which is appended, we find Mr. Darby again saying:—

“*Four persons who were pretty much in the same state of soul as myself* came together to my lodging. We spoke together about these things; and I proposed to them to break bread the following Sunday, which we did. Others then found us. I left Dublin soon after, but the work *immediately* began at Limerick, a town in Ireland, and then in other places.”

The following additional remarks by Mr. Darby, on another occasion, are interesting and helpful. He says—

“... all that I have to remark is, that on returning to Dublin in 1827, I was laid up in Fitzwilliam Street with a hurt. We had reading meetings; and there, things came up *among some five of us* who met at No. 9 Fitzwilliam Street,—viz: Bellett, Cronin, Brooke (Master of the Rolls), who was frightened away, Hutchinson and myself. As Francis Hutchinson was disputatious, I proposed meeting the next Sunday. We did so, at Hutchinson’s house.\* Brooke did not come. I have heard since that Cronin had already met with Wilson and some others; but they had broken up. Of that I knew nothing.

“I afterwards went to Limerick, where I began next. It was subsequently, after July 30th, I went to Oxford, where Wigram was at Queen’s (College); and I found him and Jarratt. I then went to Plymouth, where it soon began in England; and immediately afterwards, through Wigram, in London. I was not in Dublin when they went to No. 11 Aungier Street (in 1830); but went there afterwards.”

Before they went to 11 Aungier St., there were four or five other small meetings in Ireland, which must have been quite an encouragement to them. In 1832, we find Mr. J. N. Darby writing from Limerick, Ireland:—

“We have set up weekly *scripture reading meetings*, two of them at the two most worldly houses in Limerick. Our only present difficulty is to keep the people out. The Lord is working strangely; one’s only part is to follow closely in His will; and not be led in anything from the point of blessing.”

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\*Mr. Andrew Miller, who had conversed with Mr. Darby, and others of the earliest brethren, and written on this subject three years before Mr. Darby’s death, says: “They (these four) had for a considerable time, along with others who attended their reading meetings, been studying the scriptures, and comparing what they found in the word of God with the existing state of things around them; but they could find no expression of the nature and character of the church of God, either in the National Establishment, or in the various dissenting bodies. . . . Before this happened (i.e., Mr. Darby’s injury, which led to his stay at No. 9 Fitzwilliam Street), however, he had passed through deep exercise of conscience as to his position in the Establishment (the Church of England), and had determined to leave it.” From “The Brethren; Their Origin, Progress and Testimony” (1878), by A. M. Now out of print. (Editor.)



FIRST MEETING PLACE  
9 FITZWILLIAM STREET  
DUBLIN, IRELAND



SECOND MEETING PLACE  
11 AUNGIER STREET  
DUBLIN, IRELAND



W. F. K.

AN EARLY MEETING HALL AT PLYMOUTH, ENGLAND

Mr. G. V. Wigram, the gentleman referred to by Mr. Darby, says:—

*"Two, or three, or four of us, had broken bread together when I was at Oxford, before Edward Cronin went with others to the East; and, from that time, viz: 1827 to 1830, wherever I might be on Sunday, there I was wont to break bread, though it might be only I and Snook (his valet), and my wife might join. This I did in 1831 at Ridgway (about five miles from Plymouth), when I had left Ireland, and had gone to Devonshire for the work's sake, chiefly in the gospel."*

### THE WORK IN DUBLIN

Thus it will be seen that, to the Editor of the French newspaper, the "*Français*," Mr. J. N. Darby had observed that this movement of the Spirit of God was recognized as having "*commenced in Dublin*."

From a letter of the late beloved Mr. Edward Cronin, M. D., we are furnished with some additional details; and so are enabled to supplement the remarks which Mr. Darby has made in a general way; or, as he says, "in as far as I was personally concerned."

Mr. Cronin had been a young student in dentistry. He was brought up as a Roman Catholic; but became converted to God, having found peace in believing in the merits and work of the Savior alone. He went from the South of Ireland to Dublin on account of his health; and remained there, after taking his degree as "doctor," until 1836.

While in Dublin, he associated himself with a congregation of the Independents, on York Street, who assembled under the ministry of a Rev. W. Cooper. As to the year when Dr. Cronin went to Dublin, Mr. Andrew Miller wrote, in 1878: "Dr. Cronin came up to Dublin as a medical student about the year 1826.\* He applied for communion as a visitor, and was readily received at the different tables of the Independents, but when they learned that he had become a resident this liberty was refused. He was then informed that he could no longer be admitted to the table of any of the congregations without special membership with some one of them."

But, such a step, he was unable to take, owing to a growing conviction he had of the wrongness of one-man ministry; which, *he* considered, as interfering with the free action of the Holy Spirit.

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\*This agrees with our own knowledge and belief, for we have attached this date (1826) to the title of the present chapter. (Editor).

This left him exposed to the charges of irreligion and antinomianism; which, he says in his letter, "affected me to such a degree, that it was a season of deep exercise of heart . . . and, to avoid the appearance of evil, I spent many a Lord's day morning under a tree, or a haystack, during the time of their Services."

The present writer remembers the doctor referring to this circumstance in his later days,—a year or two before he passed away; and to the sweet moments he enjoyed in this practically enforced solitude, with his bible; and in meditation, and communion with God.

Soon (in 1826), however, he had the privilege of the companionship of a Mr. Edward Wilson (an Assistant Secretary to the Bible Society), a deacon of the aforesaid Reverend W. Cooper's Congregation of Independents, who had strongly disapproved of the Reverend W. Cooper's attitude towards Mr. Cronin.

*These two*, Mr. Wilson and Mr. Cronin, subsequently met together in a simple way for mutual spiritual edification and communion, in one of Mr. Wilson's rooms, until circumstances necessitated the former leaving Dublin for England.

Then, a Mr. Timms, a bookseller in Grafton Street, became associated with Dr. Cronin, as well as two of the doctor's cousins (the Misses Drury); and, for a time, the meetings were held in the back parlor of Dr. Cronin's house in Lower Pembroke Street. In 1827, "Mr. Hutchinson found us out," says the doctor, "and offered the use of his large room in Fitzwilliam Square."

Their numbers increased; and the meetings for the Sundays were ultimately, in 1830, held in a large auction room at No. 11 Aungier Street. So the first breaking of bread was in 1826, and the first formal meeting for that purpose was in a private house in Dublin in 1827 (as Mr. Andrew Miller says), and the first meeting in a public meeting place was in 1830.

"Surely," writes beloved Dr. Cronin, "we had the Master's smile and sanction in the testimony of such a movement as this was;" and, "*Seasons of joy never to be forgotten*," were these happy meetings. The same experience, in this connection, has been testified to by others.

This is not to be wondered at; and must ever be the case, where the heart is undivided in its devotion to Christ; and where the Holy Spirit is ungrieved.



What was it that mainly Characterized this Movement?

It was a revived interest in "the Scriptures of Truth;" a sincere seeking to know God's mind as revealed in His word, concerning *the Christian's* path in the condition of things then existing. For this purpose, there were frequent meetings for the study of the scriptures; such as, by the mercy of God, have continued to the date of writing these remarks.

In this connection, the writer recalls an occasion when the beloved doctor felt he had "a very distinct message from God," for us younger Christians. This was in 1873; and it was delivered to a full company, in the Hall in Mountjoy Crescent, Kennington, London. He spoke earnestly and emphatically; and the burden of his message to us was,—to "*read the word of God day by day; read it through and through; not picking here or choosing there*; but from the beginning to the end, over and over again, ever looking to God for the help of the Holy Spirit in understanding it; and if," said the dear venerable saint, "you find any other book is claiming a greater share of your interest than the Word of God possesses for you, *fling that book aside*, and always give the preference to the Scriptures."

In alluding to this method of reading the Bible, "from the beginning to the end, over and over again," he incidentally observed, "that was how we proceeded in the early days."

Blessed testimony! Need it surprise us that "there were giants" in the Scriptures, in those days? God honored these dear earnest souls; for, what was "hidden from the wise and prudent," was indeed now recovered, and "revealed unto babes."

*But what were the Truths Recovered to these devoted Servants of God?*

We will mention a few of them. Probably among the first of them was the restoration to its original simplicity of the blessed ordinance of the Lord's Supper, or, the Breaking of Bread, as being identical with the Lord's table. The fact of the Lord's presence in the midst of the two or three (or more) gathered truly to His name (Matt. xviii. 20); and, with this, the freedom for the Holy Spirit's actings in the companies of believers so gathered (1 Cor. xiv. 28-38) was another of the truths recovered. The Lord's coming, first for, and then with, His saints.

The perfect acceptance of the believer "in Christ" before God. Also the present possession of Eternal Life by all believers, and the knowledge of it (John v. 24: xx. 31: 1

John v. 13); their union to one another, by the Holy Spirit's indwelling (1 Cor. xii. 13), as "One Body" (Eph. iv. 4), and to Christ in glory as its "Head" (See Acts ix. 4—"Me"). The heavenly calling (Heb. iii. 1); heavenly hope (Col. i. 5); heavenly country (Heb. xi. 16); heavenly citizenship (Phil. iii. 20); heavenly home (John xiv.); heavenly inheritance (1 Peter i. 4). The Church as distinguished from Jew and Gentile (1 Cor. x. 22); and in its three main aspects, namely, (1st) as Local, and consisting of all believers in a city (Acts viii. 1; xiii. 1; 1 Cor. i. 2), (2nd) as the Body of Christ and the universal Church of God on earth, of which Christ is the Head in heaven (Col. ii. 19; Acts xx. 28), and (3rd) in its Complete and future aspect as "a glorious Church" (Eph. v. 25-27), embracing all believers from Pentecost (Acts ii. 41-47) to the Rapture (1 Thess. iv. 15-18). The Eternal Sonship of Christ; the Priesthood and Advocacy of Christ; the Substitutionary and Propitiatory Work of Christ upon the Cross; the distinction between the old Nature and the New, in every Christian; the great distinction between "Gift" (Eph. iv. 11), and Office (1 Tim. iii. 1). The sonship (Gal. iv. 5, 7; Heb. ii. 10) and priesthood of all Christians (1 Peter ii. 5, 9; Rev. i. 5, 6; xx. 6), their liberty of access to the Father (John xx. 17; Eph. ii. 18), and their worship in the holiest (John iv. 19-24; Heb. x. 2, 19-22).

Also, the great truth of the Holy, Blessed and Glorious Trinity; and the solemn truths, now so discarded, of the everlasting punishment "of them that know not God and obey not the Gospel," and of no Second Chance for Christ-rejectors after He comes for His Church.

*Such were some of the many precious truths maintained, or recovered, for God's people; most of which, for long, very long years, had remained buried, and silent, yea, and marred, beneath the vast Ecclesiastical machinery and confusion of the middle ages, and since. Truths, too, which are still held and taught by those who are rightly included in the true Brethren's movement, which movement, though recently revived, began in reality, on the day of Pentecost.*

#### J. G. BELLETT AND J. N. DARBY, ETC.

It seems that it was about A. D. 1827 when Mr. J. G. Bellett and Mr. John Nelson Darby identified themselves with the little humble company who were associated with beloved Dr. Cronin. Mr. Francis Hutchinson, one of the company, has been already alluded to; and it is nice to record that Mr. J. G. Bellett said of him, "His memory is very dear to me, and much honored by me."

Mr. John Gifford Bellett became, as is generally known, a writer of books of a deeply spiritual and instructive character. It is only necessary to mention, in addition to his "Moral glory of the Lord Jesus Christ," such works as "The Evangelists," "The Patriarchs," "The Son of God," "Elisha," "Woolen and Linen," etc. They are rich in the ministry of Christ to the soul; and reveal the devotedness of one who was ever rejoicing in his precious Savior.

Mr. J. G. Bellett was born in Dublin on July 19, 1795; was the son of an Anglo-Irish family; and connected with the Irish Established Church. He was educated at the Grammar School, Exeter; where he had, for a schoolfellow, William Follett, who afterwards became an eloquent advocate at the English Bar. From there, Mr. Bellett proceeded to Trinity College, Dublin, where he made the acquaintance of John Nelson Darby. Both of them were strong in classical scholarship; both read for the Bar, Bellett in London, and Darby in Dublin. Each was "called" in Dublin, and practiced for a short time. Mr. Bellett devoted himself, as a Christian, to participation in whatever religious service, in those days, presented itself to him as a "layman." He passed away at his house in Upper Pembroke St., Dublin, Ireland, Oct. 10, 1864, in his seventieth year.

As to his last moments, it is said that, clasping his thin hands together, while tears flowed down his face, he said, "My precious Lord Jesus, Thou knowest how fully I can say with Paul, 'to depart and to be with Thee, which is far better.' Oh, how far better! I do long for it! They come and talk to me of a crown of glory—I bid them cease; of the glories—of heaven—I bid them stop. I am not wanting crowns! I have HIMSELF,—HIMSELF! I am going to be with HIMSELF! Ah, with the Man of Sychar; with Him who stayed to call Zacchaeus; with the Man of John viii.; with the Man who hung upon the Cross; with the Man who died! Oh, to be with Him before the glories, the crowns, or the kingdom appear! It is wonderful! wonderful! With the Man of Sychar alone; the Man of the gate of the city of Nain; and I am going to be with Him forever! Exchange this sad, sad scene, which cast Him out, for His presence! Oh, the Man of Sychar!"

Farther on we will give the last letter of dear Mr. Bellett to his life-long friend, Mr. J. N. Darby; and the reply by the latter. Another one of "the original four," Mr. Francis Hutchinson, had previously been called to his Home above, on April 3, 1833.

## JOHN NELSON DARBY

Mr. John Nelson Darby was the youngest son of John Darby of Leap Castle, Kings County, Ireland, and nephew of Admiral Sir Henry Darby, Commander of H. M. S. "Bellerophon" in the battle of the Nile. Admiral Lord Nelson was his grandfather. He was educated for a lawyer, at Westminster School, and at Trinity College, Dublin, where he graduated as Classical Gold Medallist in 1819. He was called to the Bar in 1822; but, much to his father's annoyance, he decided, on becoming "converted," not to practice law, but to take Orders in the Anglican Church of Ireland. He was born on November 18, in A. D. 1800, and, at twenty-seven, was a devoted laborer in the Master's Vineyard.

It was at this time, A. D. 1827, Mr. Bellett tells us, that "the late Archbishop of Dublin, in a charge delivered to the clergy of his diocese, recommended that a petition should go up to the Legislature seeking increased protection from them in the discharge of their ministerial duties, as the teachers of religion in these lands. John N. Darby was then a curate in the county of Wicklow; and often did I visit him in his mountain parish. This charge of his diocesan greatly moved him; he could not understand the common Christianity of such a principle, as it assumed, that Ministers of Christ, in doing their business as witnesses against the world for a rejected Jesus, should, on meeting the resistance of the enemy, turn round and seek security from the world. This greatly offended him. He printed his objections to such a principle in a pretty large pamphlet;\* and, without publishing it, or putting it on sale, sent copies of it to all the clergy of the diocese. All this had a very decided influence on his mind, for I remember him at one time (prior to 1827) as a very exact Churchman (as I may speak); but it was evident his mind had now received a shock, and it was never again what it had been. However, he continued in his mountain curacy, at times, as a clergyman, visiting different parts of the country, either to preach sermons, or to speak at some meeting of the religious Societies."

The brethren have always found the deepest joy in the ministry and writings and spiritual songs of Mr. Darby,

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\*The pamphlet mentioned here by Mr. Bellett, which Mr. Darby printed in 1827, is entitled "Considerations addressed to the Archbishop of Dublin and the Clergy who signed the Petition to the House of Commons for Protection," and is found in "Collected Writings of J. N. D.," Vol. 1.



and he himself was a living example of happiness and good cheer, and he wrote: "Oh, the joy, of having nothing, and being nothing, and seeing nothing but a *living Christ in glory*; and being careful for nothing but His interests down here."

His polemical writings in English, French, and German are numerous; and cover a large field of thought. He translated the entire Bible into German, French and English (excepting some of the Old Testament prophets, which he did not complete in English; but which his assistants, after his death, completed from his German and French translations).

Besides incessant preaching in these and other languages (Italian, etc.), he has written on Scriptural subjects to such an extent that his Collected Writings, independent of the five volumes of the Synopsis of the Books of the Bible, and three volumes of his Letters, number thirty-four thick volumes, Crown 8 vo.\* "His marvellous power in grappling with principles, and tracing their application to their legitimate results; his simple and unaffected piety, combined with the ripest scholarship, and unequalled ability in expounding the Word of God," have been recognized again and again, by those who knew him.

He was buried at Bournemouth on the 2nd of May, 1882. About a thousand Christians attended the funeral; and on the stone covering his remains is an inscription, as follows:

### JOHN NELSON DARBY

"As unknown, and yet well known."

Departed to be with Christ 29th April, 1882,

Aged 81. 2 Cor. v. 21.

"Lord, let me wait for Thee alone,

My life be only this,

To serve Thee here on earth unknown,

Then share Thy heavenly bliss."

These last lines, which were from his pen, described exactly the dear Mr. Darby those of us who knew anything of him, knew him to be. (2 Cor. vi. 9, 10). And thus did he "finish his course with joy" (Acts xx. 24; 2 Tim. iv. 7, 8).

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\*These volumes are obtainable from C. A. Hammond, 3 & 4 London House Yard, Paternoster Row, London, E. C. 4, England. (Price 6s. each). In the Index volume, these 34 volumes are listed under the following nine classifications: Apologetic, Critical, Doctrinal, Ecclesiastical, Evangelic, Expository, Miscellaneous, Practical and Prophetic. And in whatever classification, they are the cream of the brethren's writings, and Mr. W. Kelly must have thought the same when he collected and edited them.

The reader will find towards the close of this chapter some further remarks not infrequently recorded elsewhere, and well worth preserving, made by one who knew him intimately in his early days; but who backslid into infidelity. We refer to the late Mr. Francis William Newman, author of "The Phases of Faith," to which book Mr. Darby replied in his "Irrationalism of Infidelity;" and in which, in a touching preface, he says—addressing Mr. Newman himself;—

"You have denied and dishonored in it the Lord that bought me, to whom I owe everything a soul can know in blessing and God revealed in grace."

This Mr. F. W. Newman was brother to the late Cardinal Newman.

### THE UNWORLDLINESS OF THESE CHRISTIANS

Intense earnestness, and a deep entering into the reality of the things of God, characterized those believers who were subjects of this wonderful, though quiet, movement of the Holy Spirit.

"Lord, what wilt *Thou* have me to do?" was the heart's cry; and so profound was the sense of the preciousness of Christ, and of the awful iniquity of the World's guilt in rejecting Him even to death, that it became an easy matter to heed the Apostle's injunction, to "love not the world, neither the things that are in the world." In a very true way, there was no desire to "receive honor from men;" so that the World, and its attraction, made useless appeals to the heart; and, indeed, everything that was *inconsistent with Christ and His Cross*, was freely and gladly surrendered by Christians in every social status of life.

Their deep toned, spiritual earnestness, may be gathered from a perusal of the Books, Letters, Hymns, etc., that issued from their pens, at these times; and such hymns, for instance, as that commencing with:—

"Master! we would no longer be Loved by the world that hated Thee," etc. (original wording), and as that ending with:

"Farewell, farewell, poor, faithless World,  
With all thy boasted store:  
We'd not have joy where *He* had woe,  
Be rich where *He* was poor;"

indicated pretty clearly the place Christ had in the faithful, loyal hearts of these dear children of God.

Once someone wrote eighteen pages (now long out of print), on "Life among the Brethren;" but, along that line,

and for full, intimate and reliable details, nothing could equal the three published volumes of "Letters of J. N. Darby;" which are like heart to heart talks with brethren all over the world, about almost everything that concerned the Lord's interests and theirs, over a period of fifty years.

### *The Powerscourt Castle Meetings*

Towards A. D. 1829-1830, the gifted and pious Lady Powerscourt had initiated prophetic meetings at Powerscourt Castle; for, Mr. Bellett tells us, "her mind also had taken the same direction as that which was among us all. Some of us were invited by her, and some from England; and these occasions greatly helped us." The fine Hall in the Castle could seat 100 people, and the Gallery above it still more.

Learned men, profound students of the Scriptures, were thus found together at Powerscourt Castle in Ireland. Dr. Tregelles, Mr. G. V. Wigram, Mr. B. W. Newton, Sir Ed. Denny, Mr. Darby, Captain Percy Hall, Mr. Bellett, etc., etc., were among the number; and, it must be admitted, that views brought out at those meetings largely influenced the views of brethren all the world over. Strong divergence, now and again, became manifested, on certain points. Mr. B. W. Newton, for instance, had certain beliefs of his own respecting the Church; and he considered the Church, as he understood it, would go through the coming "tribulation;" whereas Sir Ed. Denny, and others, including Mr. Darby, thought the Church would, like Enoch in his day, escape that ordeal, by being "caught up" (as described in 1 Thess. iv. 13-18; 1 Cor. xv. 51-54), to meet the Lord previously.

One striking result of those gatherings was, that "*The Midnight Cry*" was sounded forth in tones distinct and clear, "Behold the Bridegroom, go ye out to meet him!"; and the cry then raised, still continues.

### MR. J. B. STONEY

This chapter would be incomplete without some reference to the late beloved Mr. James Butler Stoney. He was born in Ireland, May 13, 1814, and passed to be with the Lord, May 1, 1897. For a short period he was connected with the meeting at No. 11 Aungier Street, Dublin, at a time when Mr. Darby was ministering to the believers there. He says, in a letter still extant:

"I first knew the brethren in 1833. I had an anxiety to serve the Lord; and gave up going to the Bar in order to take Orders, thinking it the only true way of doing so.

"I at first went, very reluctantly, to 11 Aungier Street, Dublin . . . But eventually I was much interested in the teaching there. I particularly remember Mr. Darby speaking on 'being accepted in the Beloved;' and Mr. Bellett, on Mark viii., and I heard J. N. D. on Joshua vii. . . .

"I felt the immensity of the step of leaving the *established* order for the unsightly few in Aungier Street. This was in June, 1834. . . . At that time, Mr. . . . used to read regularly some portion of Scripture every Lord's day; and, at Plymouth, where I was in 1838, it used to be arranged beforehand who should break bread, and do official acts.\* . . . The prayer meetings in the morning, at 7 o'clock, were striking to me; everyone praying that God would give them light; and grace to act on it." (See "The Last Days of J. B. S." 1s. Morrish).

#### THE HOLINESS OF THE PATH MAINTAINED

But, if these gatherings were, as Dr. Cronin had said, "Seasons of joy never to be forgotten;" he also added that, "all of us were possessed with very little intelligence as to the real character of God's movement among us;" and, "we were also, from ignorance or indifference, careless as to conscience and godly care one of another. I am led the more to make this observation, owing to the frequent way in which some of the early brethren who are now (i.e., since 1848) in separation from us, accuse us of departure from first principles in our present actings. Nevertheless, I am convinced that, *even at that time, we would no more have tolerated false doctrine than now.*"

The foregoing statement is very important as bearing upon the *holiness* of the path these believers were seeking to tread; and is borne out by remarks of Mr. J. G. Bellett, who wrote:

"I am aware that some are hindered by *the fear that we are abandoning our former ground*, on which the thoughts of 'the church being in ruins' had put us. *But this is not so.*" "It was another early thought among us that we had to distinguish between communions and individuals . . . it did not contemplate such communions as the Universalists and Unitarians. For, according to my knowledge of brethren from *the beginning*, any individual who desired fellowship with us, if there was no other objection than that he went to such places, *that alone* would have

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\*One writer has mistakenly supposed from this, that this sectarian custom was still general in 1838, whereas it is merely proof that Plymouth was dilatory, and was a rare exception (see proof of its intolerable clericalism, in the last half of *The Plymouth Divergence*, Chapter IV.). Among primitive brethren, there was, (1st) the recognition of the Headship of Christ, and the presence and power of the Holy Ghost to preside at the meetings of the saints; (2nd) no formal recognition of elders, because the church is in ruins; (3rd) they gathered to the Lord's name alone as a resource for a day of ruin; (4th) there was liberty of ministry, called open ministry, and (5th) also a true view of the church and the manifestation of its unity; as is proved by their first pamphlet, "The Nature and Unity of the Church of Christ" (1828), by J. N. D. (Ed.)



been enough for us to keep him outside. The smallest measure of affection for Christ would dictate this."

To the above, we add a third important witness. In 1839 the late Mr. John Nelson Darby wrote:

"We receive all who are on the foundation; and *reject and put away all error* by the word of God, and by the help of the ever blessed and ever living Spirit."

Such, then, *was*, and *still remains*, the pathway for every true Christian. "*God is light*," and is "*in the light*," (1 John i.). As individuals, and in company, those dear *early brethren* we have referred to, sought to walk "*in the light*;" that is, in the full revelation God has made of Himself, remembering that, "*in Him is no darkness at all*." Hence, *transparency* is what will characterize the glory; and *transparency* is what must characterize the Christian in his pathway here as a "*saint*;" and *transparency* is what must characterize *every company* that is "*gathered together*," if the Lord's presence, He who is "*Light*," is, with joy, to be realized as "*in the midst*." Under the Law, "*every open vessel is unclean*" (Numbers xix. 15).

But, 'ere long (in 1848), a cloud was to arise which would bring sorrow where all had been joy; darkness where all had been light. This we shall see in Chapters IV. and V.

In connection with the subject of the present chapter, the following letter of J. N. D. to Prof. Tholuck is of interest. The italics therein, are our own.

#### LETTER BY J. N. D. TO PROF. THOLUCK\*

185 . . .

Dear Sir and Brother in Christ,

Since I saw you, I have been continually on the move, so that it has been difficult for me to prepare the account which you desired to receive. It seems to me that the best way will be for me simply to mention the various circumstances as they transpired, in as far as I was personally concerned, at the time when this work of God first commenced. You will easily understand that numbers of others have labored in that field, and many with much more devotedness than I, and with a far more marked result as regards the blessing of souls. But, my concern now is with *the work of God*, and *not our labors*; so that you may gather from the account what will suit your purpose.

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\*A well known "History of the Christian Church," published in 1918, says of Professor Tholuck:

"Friedrich August Gottren Tholuck was born in 1799, and died in 1877. He became a professor in Berlin in 1823, but held a chair in Halle from 1826 to his death. He was a man of Pietistic sympathies. . . . He turned Halle from rationalism, which had dominated since the time of Wolff, to the Evangelicalism which still characterizes it. As a preacher he was distinguished. His kindness to English and American students was unwearied."

I was a lawyer; but feeling that, if the Son of God gave Himself for me I owed myself *entirely to Him*, and that the so-called christian world was characterized by deep ingratitude towards Him, *I longed for complete devotedness to the work of the Lord*; my chief thought was to get round amongst the poor Catholics of Ireland. I was induced to be ordained. I did not feel drawn to take up a regular post; but, being young in the faith and not yet knowing "deliverance," I was governed by the feeling of duty towards Christ, rather than by the consciousness that *He* had done *all*, and that I was redeemed and saved; consequently, it was easy to follow the advice of those who were more advanced than myself in the christian world.

As soon as I was ordained, I went amongst the poor Irish mountaineers, in a wild and uncultivated district, where I remained two years and three months, working as best I could. I felt, however, that the style of work was not in agreement with what I read in the Bible concerning *the Church* and Christianity; nor did it correspond with the effects of *the action of the Spirit of God*. These considerations pressed upon me from a scriptural and practical point of view; while seeking assiduously to fulfill the duties of the ministry confided to me, working day and night amongst the people, who were almost as wild as the mountains they inhabited. An accident happened, which laid me aside for a time; my horse was frightened, and had thrown me against a door-post. During my solitude, conflicting thoughts increased; but much exercise of soul had the effect of causing the scriptures to gain *complete ascendancy* over me. I had always owned them to be "the Word of God."

When I came to understand that I was *united to Christ in heaven*; and that, consequently, my place before God was represented by His own; I was forced to the conclusion that it was no longer a question, with God, of this wretched "I" which had wearied me during six or seven years, in presence of the requirements of the law. It then became clear to me, that *the Church of God*, as He considers it, was composed only of those who were so *united to Christ*; whereas Christendom, as seen externally, was really the world; and could not be considered as "the Church," save as regards the responsibility attaching to the position which it professed to occupy,—a very important thing in its place. At the same time, I saw that the Christian, having his place *in Christ in heaven*, has nothing to wait for save *the coming of the*

Savior, in order to be set, in fact, in the glory which is already his portion "in Christ."

The careful reading the *the Acts* afforded me a *practical picture of the early Church*; which made me feel deeply the contrast with its actual present state; though still, as ever, beloved by God. At that time I had to use crutches when moving about, so that I had no longer any opportunity for making known my convictions in public; moreover, as the state of my health did not allow me to attend worship, I was compelled to remain away. It seemed to me that the good hand of God had thus come to my help, hiding my spiritual weakness under physical incapacity. In the meanwhile, there grew up in my heart the conviction that what Christianity had accomplished in the world, in no way answered to *the needs of a soul* burdened with the sense of what God's holy governmental dealing was intended to effect. In my retreat, the 32nd chapter of Isaiah taught me clearly, on God's behalf, that there was still *an economy to come*, of His ordering; a state of things in no way established as yet. The consciousness of my *union with Christ*, had given me the present *heavenly portion* of the glory; whereas this chapter clearly sets forth the corresponding earthly part. I was not able to put these things in their respective places, or arrange them in order, as I can now; but the truths themselves *were then revealed of God*, through the action of His Spirit, by reading His Word.

What was to be done? I saw, in that word, *the coming of Christ to take the Church to Himself in glory*. I saw there, the cross,—the divine basis of salvation, which should impress its own *character* on the Christian, and on the Church, in view of the Lord's coming; and also, that meanwhile, the Holy Spirit was given to be the source of the *unity of the Church*; as well as the spring of its activity; and indeed of all christian energy.

As regards the gospel, I had no difficulty as to its received dogmas. Three persons in one God; the divinity of Jesus; His work of atonement on the cross; His resurrection; His session at the right hand of God; these were truths which, understood as orthodox doctrines, had long been a *living reality* to my soul. They were the known and felt conditions, the actualities, of *my relationship* with God. Not only were they truths, but I knew God personally in that way; I had no other God but Him who had thus *revealed* Himself; and Him I had. He was the God of my *life* and of my *worship*; the God of my *peace*; "the only true God."

The practical difference in my preaching, when once I began to preach again, was as follows: When a parson, I had preached that sin had created a great gulf between us and God; and that Christ alone was able to bridge it over: now, I preached that He *had* already finished His work. The necessity of regeneration, which was always a part of my teaching, became connected more with Christ, *the last Adam*; and I understood better, that it was a real life, *entirely new*, communicated by *the power of the Holy Spirit*; but, as I have said, more in connection with the person of Christ, and the *power* of His resurrection; combining the power of a life *victorious* over death, with *a new position* for man before God. This is what I understand by "*deliverance*." The blood of Jesus has removed every spot from the believer; every trace of sin, according to God's own purity. In virtue of His blood-shedding, the only possible "propitiation," we may now invite all men to come to God, a God of love; who, for this object, has given His own Son. The presence of *the Holy Ghost, sent from heaven to abide in the believer* as the "unction," the "seal," and the "earnest of our inheritance," as well as being, in the Church, the power which *unites it in one body*, and distributes gifts to the members according to His will; these truths developed largely, and assumed great importance, in my eyes. With this last truth was connected the question of *ministry*. From whence came this ministry? According to the Bible, it clearly came *from God*, by the free and powerful action of *the Holy Ghost*.

At the time I was occupied with these things, the person with whom I was in christian relation locally, as a minister, was an excellent Christian, worthy of all respect, and one for whom I have always had a great affection. I do not know if he is still living; but since the time I speak of, he was appointed to be archdeacon. It was, however, the *principles*, and not the persons, which acted on my conscience; for I had already given up, out of love to the Savior, all that the world could offer. I said to myself: "If the apostle Paul were to come here now, he would *not*, according to the established system, be even allowed to *preach*, not being legally *ordained*; but if a worker of Satan, who, by his doctrine, denied the Savior, came here, he could freely preach; and my christian friend would be obliged to consider him as a fellow-laborer; whereas he would be unable to recognize the most powerful *instrument of the Spirit of God*, however much blessed in his work of



leading multitudes of souls to the Lord, if he had not been *ordained* according to the system." All this, said I to myself, is false. This is not mere abuse, such as may be found everywhere; it is the *principle* of the system that is at fault. "Ministry" is of the Spirit. There are some, amongst the clergy, who are ministers by the Spirit; but the system is founded on an opposite *principle*; consequently, it seemed impossible to remain in it any longer.

I saw in scripture that there were certain "*gifts*" which formed true ministry; in contrast to a clergy, established upon another principle. Salvation, the Church, and ministry, all were bound together; and all were connected with Christ, *the Head of the Church in heaven*; with Christ, who had accomplished a perfect salvation, as well as with the presence of the Spirit *on earth, uniting the members to the Head*, and to each other, so as form "*one body*," and He, acting in them, according to His will.

In effect, the cross of Christ, and His return, should characterize the Church, and each one of the members. What was to be done? Where was this "unity," this "body?" Where was the power of the Spirit recognized? Where was the Lord really waited for? Nationalism was *associated with the world*; in its bosom some believers were merged in the very world from which Jesus had separated them; they were, besides, *separated from one another*; whilst Jesus had united them! The Lord's Supper, symbol of the *unity of the body*, had become a symbol of the union of this latter with the world; that is to say, exactly the contrary of what Christ had established. Dissent had, no doubt, had the effect of making the true children of God more manifest, but here they were united on principles quite different from the unity of *the body of Christ*. If I joined myself to these, I separated myself from others everywhere. The *disunion* of the body of Christ was everywhere apparent, rather than its *unity*. What was I to do? Such was the question which presented itself to me, without any other idea than that of satisfying my conscience, according to the light of the Word of God. A word in Matthew xviii. furnished the solution of my trouble: "Where two or three are gathered together in *My name*, there am I in the midst of them." *This was just what I wanted*: the presence of Jesus was assured at such worship; it is there He has recorded *His name*; as He had done of old, in the temple at Jerusalem, for those who were called to resort there.

Four persons, who were pretty much in the same state of soul as myself, came together to my lodging; we spoke together about these things; and I proposed to them *to break bread* the following Sunday, which we did. Others then joined us. I left Dublin soon after; but the work immediately began at Limerick, a town in Ireland; and then, in other places.

Two years later (1830), I went to Cambridge and Oxford. In this latter place, some persons who are still engaged in the work, shared my convictions; and felt that the relation of *the Church* to Christ ought to be that of a faithful spouse.

By invitation, I went to Plymouth to preach. My habit was to preach wherever people wished, whether in (public) buildings or in private houses.\* More than once, even with ministers of the national church, we have broken bread on Monday evening after meetings for christian edification; where each was free to read, to speak, to pray, or to give out a hymn. Some months afterwards, we began to do so on Sunday morning; making use of the same liberty; only adding *the Lord's Supper*, which we had, and still have, the practice of taking *every Sunday*. Occasionally it has been partaken of more often. *About that time, also, some began to do the same in London.* The *unity of the Church*, as "the body of Christ;" the *coming of the Lord*; the *presence of the Holy Ghost here below*, in the individual and in the

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\*This should be noted by any who at the present time may be inclined to limit or restrict the preaching of the gospel. See "Service and Fellowship," by W. B. W. 1d. (5 Rose St., London). And "Service," which begins with, "Connect your service with nothing but God, not with any particular set of persons." ½d. (C. A. Hammond). "Individuals among brethren may urge their private views on evangelists or others; but all such narrowness is censured by every wise man in our midst; and, what is more important, it is dead against that return to keeping Christ's word and not denying His name which characterizes the work. The question has often arisen as to fellowship as well as service; and as often those who are entitled to speak have resisted the tendency to a restrictive school. . . . Scripture knows nothing of keeping outside a godly-walking member of Christ. As little does it countenance the church's interference with the Lord's work, and especially in the gospel. To set the servant in the simplest dependence on the Lord, to foster his immediate responsibility to the Lord, without the intervention of the church, is what every brother holds as a sacred duty and principle. . . . This maintains the evangelist intact in his liberty and his responsibility to his Master." (From "The Only Fellowship," and "Openness in Receiving, and Freedom in Service," by J. N. D. and W. K. 1d. (C. A. Hammond). See letter dated San Francisco, August, 1875; Vol. 2, pp. 415-418; "Letters of J. N. D." (Ed.)

Church; an assiduous proclamation of the truth; as well as the preaching of the gospel on the ground of *pure grace*, and that of *an accomplished work*, giving, in consequence, the *assurance of salvation* when received into the heart by the Spirit; practical *separation* from the world; devotedness to Christ, as to Him who has redeemed; a walk, having Him only as the motive and rule; and other subjects in connection with these;—all this has been treated of in separate *publications*, as well as by means of periodicals; and these truths have been largely spread abroad.

A good many ministers of the national church left Nationalism in order to walk according to these principles; and England became gradually covered with meetings, more or less numerous.

Plymouth being the place where most of the publications originated, the name "Plymouth brethren" became the usual appellation given to such meetings.

In 1837 I visited Switzerland, and these truths began to be known there. I returned there more than once. The second time, I remained a considerable time at Lausanne, where God worked in conversions, and gathered a number of the children of God out of the world. There were already, in Switzerland, Dissenters, who had suffered faithfully for the Lord during *twenty years* previously. But their activity had declined considerably; and it even seemed that the movement was about to disappear. The work of the brethren has, to a certain extent, by the goodness of God, filled the country; conversions having been numerous. In German Switzerland, the work spread to a much less degree. On two occasions of my spending a protracted time in Lausanne, some young brothers who desired to devote themselves to gospel work spent nearly a year with me in order to read the Bible. We also partook of the Lord's Supper together *every day*.

At the same time, quite independently of what was going on in Switzerland, a brother who was laboring in France, had awakened an interest in a considerable district where the people were, in general, plunged in infidelity and darkness. Some, also, of the young brothers of whom I have spoken, and two or three others whose acquaintance I made, but who never stayed with me, went to work in France. Other laborers, belonging to Societies, believing that they would be happier working under the Lord's immediate direction; and not as subject to committees; gave up their salaries; considering such arrangements to be unknown,

both in fact and in principle, to the Scriptures; since their very existence attributed to the possession of money the right to direct the work of the Lord: these began to work in simple dependence upon the Lord; trusting to His faithful care. God raised up others also; though it still remains true that "the harvest is great and the laborers are few." God has blessed these laborers by conversions, numerous, thank God, especially in the south of France. *From the beginning*; I have visited these countries, and shared with joy the troubles and fatigues of these brothers; but it is they who have actually labored at the work. In some places, I had the first troubles; in others, I have only visited, taken part and helped, when the work was, thank God, already begun. He gave us to be of *one heart* and *one soul*; mutually to be helpers of one another; seeking the good of *all*, whilst recognizing our individual weakness.

Almost about the same time, in the eastern part of France, a like work had begun, independently of this one. It has also been visited, so that, at the present time, *the work extends from Bale to the Pyrenees*; with a fairly large gap in the districts of which Toulouse forms the center. The country is more or less covered with meetings, and the work, by God's grace, is still going on.

I ought to say, that I have never meddled in any way with the calling, nor with the work of the brethren, who studied the Bible with me. As regards some, I have the conviction that they had not been called to it; and they have, in fact, gone back into the ordinary routine of life. As to others, I only helped them in the study of the Bible, in communicating to them the light which God had given me; but leaving entirely to themselves the responsibility of their calling for the work of evangelization or teaching.

We had the custom of gathering together, occasionally, for some time, when God opened the way for it, to study scriptural subjects together, or books of the Bible; and to communicate to one another what God had given to each. During several years, *in Ireland and England, this took place annually*, in large conferences, which lasted for a week. On the Continent, and latterly in England, they have been less attended; and, consequently, with fewer numbers, it has been possible to spend a fortnight or three weeks studying some books of the Bible.

My elder brother, who is a Christian, spent two years at Dusseldorf. He is engaged in the work of the Lord, wherever he may happen to be at the moment. He has been



blessed to several souls in the neighborhood of Dusseldorf. These, in their turn, have spread the light of the gospel and the truth; and a certain number of persons have been gathered in the Rhenish provinces. Tracts, and various publications of the brethren, have been *translated and largely distributed*; and light as to the soul's "deliverance;" *the true character of the Church*; the presence of the Holy Ghost here below; and the Lord's return; has been disseminated.

Two years later, helped, I believe, by the knowledge of these truths, but entirely independent of this work, a movement of the Spirit of God began at Elberfeld. There was, in that town, a "Brotherhood" which employed twelve laborers, if I am not mistaken, whom the clergy sought to forbid from preaching or teaching. Enlightened as to the ministry of the Spirit, and moved by love for souls, they would not submit to this interdict. Seven of these laborers, I believe, and a few members of the "Brotherhood," detached themselves from it, and certain of them, with others whom God raised up, continued their *gospel work, which spread from Holland to Hesse*. Conversions have been very numerous; and many hundreds assemble at the present time to break bread. More recently, the work has begun to get established in Holland, as also in the south of Germany. By means of other instruments, two meetings in Wurtemberg already existed.

Gospel preaching in Switzerland and England has led to the formation of some meetings amongst emigrants to the United States and Canada; the evangelization of negroes led to others in Jamaica and Demarara, as also amongst the natives of Brazil; through a brother who went there and has since died. I am not aware of any other who knows the language sufficiently, to continue this work, which has been blessed. The English colonies of Australia have also meetings; but this sketch will be sufficient for you.

Brethren do not recognize any other body but *the body of Christ*; that is to say, *the whole Church* of the firstborn. Also they recognize every Christian who walks in truth and holiness, as a proved *member of Christ*. Their hope of final salvation is founded on the Savior's expiatory work, for whose *return* they look, according to His word. They believe the saints to be *united to Him already, as the body of which He is the Head*; and they await the accomplishment of His promise, expecting His coming to take them to Himself in the Father's house, so that where He is, there they may be also. Meanwhile, they have to bear His cross

and to suffer with Him, separated from the world which has rejected Him. His person is the object of their faith, His life the example which they have to follow in their conduct. His Word, namely, the Scriptures inspired of God, that is to say, the Bible, is the authority which forms their faith; it is also its foundation, and they recognize it as that which should govern their conduct. The Holy Ghost alone can make it effectual both for life and practice.

J. N. DARBY.

*Note to the French Edition*

This letter to Prof. Tholuck, found amongst the papers of J. N. D., had not been sent to his correspondent.

There is reason to suppose that the Author, reluctant as to having the appearance of speaking of himself and his work, had given up the thought of forwarding it. (Perhaps his retention of it was of the Lord, because, had he forwarded it, it may have been lost to the brethren. Ed.).

### THE SPREAD OF THE TESTIMONY

That the world, as well as God's people, was not only aware of, but also understood in part brethren's testimony at the time the foregoing letter to Prof. Tholuck was written, is shown by certain records of the government of Great Britain, from which we shall presently quote part of an account, under the title of "Highgate Extracts."

In this History of the Brethren we generally use the term "brethren" (some use the term "Christian Brethren") as referring to those Christians who gather solely to the Name of the Lord Jesus Christ (Matt. xviii. 20), but they have never adopted and never approved of it as a name belonging solely to themselves, but recognize all who are converted to God as being equally brethren in the Lord. They absolutely refuse every name but what God gives to all of His people, such as saints, brethren, believers, or Christians (1 Peter iv. 16; 1 Tim. iv. 12; Acts v. 14; ix. 13, 32, 41; xi. 12, 26, 29; xv. 1, 3, 15, 22, 23, 32, 33, 40; xxvi. 10, 28). "For ye are all the children (or 'sons;' N. Tr.) of God," etc. (Gal. iii. 26).

#### HIGHGATE EXTRACTS

(Census of Great Britain, 1851)

Official report on religious worship in England and Wales, published by authority of the Registrar General, 1854.

#### THE BRETHREN

Those to whom this appellation is applied, receive it only as descriptive of their individual state as Christians; not as a name by which they might be known collectively as a distinct religious sect. It is not from any common doctrinal peculiarity or definite

ecclesiastical organization that they have the appearance of a separate community, but rather from the fact, that while other Christians are identified with some particular section of the Church of God, the persons known as "Brethren" utterly refuse to be identified with any. Their existence, is in fact, a protest against all sectarianisms; and the primary ground of their secession from the different bodies to which most of them have belonged, is, that the various tests by which, in all these bodies, the communion of true Christians with each other is prevented or impeded, are unsanctioned by the word of God. . . . The Brethren therefore, have withdrawn themselves, from all those bodies in which tests, express or virtual, on minor points, are made the means of separating Christians from each other.

In the judgment of the Brethren, the disunion now existing in the general Church, is the result of a neglect to recognize the Holy Spirit as its all-sufficient guide. Instead, they say, of a reliance on His promised presence and sovereignty as Christ's Vicar on earth, ever abiding to assert and maintain His Lordship in the Church, according to the written word, men, by their creeds and articles, have questioned the sufficiency of scripture as interpreted to all by Him, and, by their ministerial and ritual appointments, have assumed to specify the channel through which only can His blessings be communicated. All these various forms and systems, are believed by Brethren to be destitute of scriptural authority, and practically restrictive of the Holy Spirit's operations.

Chiefly with regard to ministry, are these opinions urged; the usual method of ordaining special persons being held to be unscriptural and prejudicial. They conceive that Christians, in general, confound ministry (i.e. the exercise of a spiritual gift) with local charges (or offices), as eldership etc. Such charges they infer from scripture, require the sanction of apostles or their delegates, to validate the appointment (Acts xvi. 23; Titus i. 5), whereas the "gifts" never needed any human authorization. Acts xviii. 24-28. Rom. xii. 1 Cor. xii.; xvi. Phil. i. 14. 1 Peter iv. 9, 10. Further, they urge that while scripture warrants the Church to expect a perpetuity of "gifts" as evangelists, pastors, teachers, exhorters, rulers etc. because they are requisite for the work of the ministry (Eph. iv. 9-13), it nowhere guarantees a permanent ordaining power, without which the nomination or ordaining of elders is valueless. All believers are, it is affirmed, true spiritual priests, capacitated for worship. Heb. x. 19-25. And any who possess the qualifications from the Lord, are authorized to evangelize the world or instruct the Church; and such have not alone the liberty but the obligation to employ whatever gifts may be entrusted to their keeping.

Hence, in their assemblies, Brethren have no pre-appointed person to conduct or share in the proceedings; all is open to the guidance of the Holy Ghost at the time; so that he who believes himself to be led of the Spirit, may address the meeting etc. This arrangement is considered to be indicated as the proper order in 1 Cor. xiv., to flow from the principles laid down in 1 Cor. xii., and to be traceable historically in the Acts of the Apostles. By adopting it, the Brethren think that they avoid two evils, by which all existing sects, are more or less distinguished. The first, the evil of not employing talents given for the Church's benefit; the second, the evil of appointing as the

Church's teachers, men in whom the gifts essential for the work have not yet been discovered. The Brethren, therefore, recognize no separate orders of "clergy" and "laity;" all are looked upon as equal in position (Matt. xxiii. 8. 1 Cor. x. 19; xii. 12-20 etc.), differing only as to gifts of ruling, teaching, preaching and the like. Rom xii. 4-8. 1 Cor. xii. 18-28 etc. The ordinances consequently of Baptism when administered, and the Lord's Supper, which is celebrated weekly, need no special person to administer or preside. Acts ix. 10-18; x. 48; xx. 9. 1 Cor. xi. Another feature of some importance is, that wherever gifted men are found among Brethren, they, in general, are actively engaged in preaching and expounding on their own individual responsibility to the Lord, and quite distinct from the assembly. So that though they may occasionally use the buildings where the Brethren meet, it is in no way as ministers of the Brethren, but of Christ.

The number of places of worship the Census Officers returned, as frequented by the Brethren was 132;\* but probably this number is below the truth in consequence of the objection which they entertain to acknowledge any sectarian appellation. Several Congregations may be included with the number described as "Christians" only.

(Extracted from pp. 44, 48, of Official Report of 1851.)



W. F. K.

Diagram of the Great Ebrington Street Room, Plymouth, England

\*This number, 132, is perhaps exclusive of all companies meeting in private houses. This ancient Census Report on the brethren may in many respects be said to fairly state their principles, in part, and the position which they took, and the testimony which was maintained then, and which is still maintained at the present time, barring the defections on the part of some. Some called them "Plymouth Brethren" because some of their literature was at first issued from Plymouth. (Ed.)



In the Chart of the Great Ebrington Street Room, three chairs are shown near the table, merely to indicate that there were some chairs, without pretending to say how many. In *Collected Writings of J. N. D.*, Vol. xx., p. 29, referring to Mr. B. W. Newton's disastrous attempt to introduce clericalism in 1845, Mr. Darby says: "I saw clericalism creeping in, but at first thought it was merely from circumstances. The deaf people were placed round the table, and consequently the speakers were to stand at the table. This soon evidently defined the speakers. I saw the tendency, and sat in the body of the congregation, and spoke thence when I spoke. I was remonstrated with, but retained my position." So there may have been a great many chairs round the table.

Mr. T. Ruse, a Plymouth city man born and bred, and 87 years of age, whose father was intimately acquainted with Mr. B. W. Newton, says:

"As to your questions, there is no one in Plymouth or elsewhere now able to answer them. Not only those who might have told them to the 'generation following' are gone, but the latter also.

"Mr. Batten is, I think, the only other brother now living, who saw the great room in Ebrington Street in its original state.

"This room was sold and altered about 1860 into a modern Methodist Chapel, but I remember it quite well before alteration. I have heard the numbers quoted as 700 or 800 breaking bread there. Never more. The sides of the room sloped up from the centre, with tiers of seats, somewhat about like the above diagram, ground plan, and that shape, with two entrances, and it was accounted a great hall in those days, but it had no galleries."

Mr. Andrew Miller wrote, referring to Plymouth: "About the year 1841 to 1845, the numbers in communion reached nearly a thousand, *including Devonport and Stonehouse.*"

Mr. G. V. Wigram wrote: "I broke bread with only Snook (his valet) and my wife at Ridgway in 1831, when I had left Ireland and gone to Devonshire, for the work's sake, chiefly in the gospel."

This was the first time the breaking of bread took place in Plymouth or its vicinity. Ridgway is a village about five miles from Plymouth, and a small gathering is there (at Plympton) still, in fellowship with those who united at the Clarendon Room Conference, held in London, July 10, 1926.

The following correspondence shows the happy fellowship that was enjoyed to the last, by those two valued men of God, Mr. J. G. Bellett and Mr. John N. Darby.

*Letter from J. G. B. to J. N. D.*

September 1, 1864.

My dearest ———,

It seems to myself, I am quietly sinking under the effects of pleuritic pneumonia, as the faculty speak.

I may never see you again, my dearest brother; but I must tell you, as from a dying bed, how deeply from my heart's soul, I bless the Lord that He ever revealed to me the truth.

I came to know you, not as slightly before, but in an apprehension that instinctively bound me to you; and this, now for 40 years, has never abated. . . . I have loved you as I suppose in a certain sense I have loved none other; and now, after so long a time, *we are found together in the dear fellowship of the same confession.*

I need not tell you of the love of the brethren, of the care I get at home from the servants and my dear child: so, as to that, I am in a wealthy place.

Nor will I speak much of myself, but I cannot say less than this, I never had the same peaceful, happy rest in Christ.

To depart to be with Him, I count to be "far better." I am happier than I ever was. I have reviewed my ministry; and I surely have detected vanity and self-pleasing. But, oh, He has told me He has forgiven it all. But, it is a poor thing to have no fruit of service to take to Him,—at least, so to speak.

I told a church of England saint, how I still held to the truth as most precious, which I learned some thirty years ago; and, dearest John, only think in contrast with it, of offices and ordinances, and prayers, and clergy!

The Lord be with you, dearest brother, while you assert and adorn the doctrine.

J. G. B.

*Reply from J. N. D. to J. G. B.*

September, 1864.

Dearest Bellett:

I was for some days waiting the moment to write to you,—moving about from meeting to meeting in the Jura (a range of mountains between France and Switzerland), moved by the same motive which brought me yours, for which I heartily thank you. And, I am so far glad that mine was delayed, as I had yours without even one from me.

If your strength be spared a little, I hope to see you.

I purpose, on my way to Canada, instead of sailing from Liverpool, to go and see you at Dublin, and get on board at Cork.

I trust the Lord may so order it; but *His way*, I am sure, is best.

Oh, how truly I feel that; and myself a stranger here.

I have ever found in you, dear brother, everything that was kind; nor, be assured, was it lost on me, though I am not demonstrative. Besides the value I had for you, it was not a small thing to me that you, with dear Cronin and Hutchinson, were one of the first four, who with me, through God's grace the fourth, began to break bread in Dublin, which, I believe, was God's own work. Much weakness, I own, in carrying it out; little faith to make good the power which was, and is, in the testimony, even as to the gospel to sinners.

What He was doing, I knew, for one, in nowise, the bearing and importance of what I was about, though I felt in lowliness we were doing God's will. The more I go on, the more I have seen of the world, the more of Christians, the more I am assured it was God using us for testimony at this time. I never felt it as I do. It is to you, dear brother, my heart turns to say how much I value your love. It is a love which will never cease, which had Jesus our Master for its bond. What joy to know oneself united in Him! It adds a joy untold to every sweetness; and it is the source of it too. Surely, He is all for me. I work on, till He calls me; and though it would be a strange Dublin to me without you; yet, I go on my way, *serve others, say little, and pass on*. Not that I do not deeply love others; but this will all come out in its truth in heaven; perhaps on one's death-bed. But I have committed my all to Him till that day.

My hope is still to see you; only, beloved brother, should I not, be assured there is none who has loved you more truly and thankfully than myself;—it can hardly be unknown to you; though with me, it is more within than without.

Peace be with you! May you find the Beloved One ever near you; that is everything. Faithful is He withal; and true. In His Eternal presence, how shall we feel that all our sorrow and separation were but little drops by the way, to make us feel that we were not *with Him*. What it is to be there! Oh, how well ordered all is! I ever long more to be with Him; though I desire to finish whatever He has for me to do. And, if it keeps me a while out, it keeps me out for Him; and then it is worth while,—and grace.

In the consciousness of my shortcomings, I leave all with Christ. He does what He pleases with us; and, if He is glorified, I am heartily content with anything; save not to love Him. May His peace and joy be with you, dearest Bellett; and, again, thanks, for your letter;—it was a delight to me.

Yours affectionately in our blessed Master, Him whom no one can rightly praise.

J. N. D.

*Mr. J. N. Darby's last letter*

My beloved Brethren,

After years of communion in weakness, I have only bodily strength to write a few lines, more of affection than of ought else. I bear witness to the love, not only in the Lord ever faithful, but in my beloved brethren in all patience towards me; and how much more, then, from God, unfeignedly do I bear witness to it. Yet I can say, *Christ has been my only object*; thank God, my righteousness too.

I am not aware of *anything to recall*; little now to add. *Hold fast to Christ*; count on abundant grace in Him to reproduce Him in the power of the Father's love; and *be watching and waiting for Christ*. I have no more to add, but my unfeigned and thankful affection in Him.

J. N. DARBY.

Said, and taken down later:

I do add, Let not John's ministry be forgotten in insisting on Paul's. One gives the dispensations in which the display is; the other that which is displayed.

I should particularly object to any attack being made on William Kelly.

J. N. D.

A 32 page pamphlet published by G. Morrish, entitled "The Last (54) Days of J. N. D.," (Price 1s.) relates how very cheerful he was, and how he rejoiced in the Lord from day to day and spoke of and prayed for the Church and for "the unity of the testimony," and, reading about it now we can see that "The Reunion of 1926," 45 years later, was just what he had prayed for. It says:

On March 9th, Dr. Christopher Wolston asked him whether he had any special thoughts in view of death. He said, "There are three things which I have dwelt much upon:

1. God is my Father, and I am His gift to His Son.

2. Christ is my righteousness.

3. Christ is my object in life, and my joy for eternity."

Another time he said, "I can say, though in great feebleness, I have lived for Christ. There is not a cloud between me and the Father."

Mr. Francis William Newman (author of *The Phases of Faith*), brother of the late Cardinal John Henry Newman, has written the following concerning Mr. J. N. Darby, emphasizing his self-effacement.



“A Good Soldier of Jesus Christ”  
(2 Tim. ii. 3. 4)

“This (J. N. D.) was a young relative of his, a most remarkable man, who rapidly gained an immense sway over me. I shall henceforth call him the ‘Irish Clergyman.’

“His ‘bodily presence’ was indeed ‘weak.’ A fallen cheek, a bloodshot eye, crippled limbs resting on crutches, a seldom shaven beard, a shabby suit of clothes, and a generally neglected person, drew at first pity, with wonder, to see such a figure in a drawing-room.

“It has been reported that a person in Limerick offered him a half penny, mistaking him for a beggar; and, if not true, the story was yet well invented.

“This young man had taken high honors at Dublin University; and had studied for the bar, where, under the auspices of his eminent kinsman (the Lord Chief Justice of Ireland, Pennefather, who had married Mr. Darby’s eldest sister), he had excellent prospects; but his conscience would not allow him to take a brief, lest he should be selling his talents to defeat justice. With keen logical powers, he had warm sympathy, solid judgment of character, thoughtful tenderness, and total self-abandonment. He before long took Holy Orders, and became an indefatigable curate in the mountains of Wicklow (Ireland). Every evening he sallied forth to teach in the cabins; and roving far and wide over mountains and amid bogs, was seldom home before midnight.

“By such exertions his strength was undermined; and he so suffered in his limbs, that not lameness only, but yet more serious results were feared. *He did not fast, on purpose*; but his long walks through wild country and amongst indigent people, inflicted on him much severe deprivations; moreover, as he ate whatever food offered itself (food unpalatable, and often indigestible to him), his whole frame might have vied in emaciation with a monk of La Trappe.

“I was at first offended by his apparent affectation of a careless exterior; but I soon understood that in no other way could he gain equal access to the lowest orders; and that he was moved, not by asceticism, nor by ostentation, but by a self-abandonment fruitful of consequences.

“He had practically given up all reading but the Bible; and no small part of his movement towards me soon took the form of dissuasion from all other voluntary study. In fact, I had myself more and more concentrated my religious reading on this one book; still I could not help feeling the value of a cultivated mind.

"Against this my new eccentric friend (having himself enjoyed no mean advantages of cultivation) directed his keenest attacks. I remember once saying to him: 'To desire to be rich is absurd; but if I were a father of children, I should wish to be rich enough to secure them a good education.' He replied: 'If I had children, I would as soon see them break stones on the road as do anything else, if only I could secure to them the gospel and the grace of God.' I was unable to say 'Amen;' but I admired his unflinching consistency; for now, as always, all he said was based on texts aptly quoted, and logically enforced. He made me more and more ashamed of political economy and moral philosophy, and all science, all of which ought to be 'counted dross for the excellency of the knowledge of Christ Jesus our Lord.' For the first time in my life, I saw a man earnestly turning into reality the principles which others professed with their lips only. . . .

"Never before had I seen a man so resolved that no word of the New Testament should be a dead letter to him. I once said: 'But do you really think that no part of the New Testament may have been temporary in its object? For instance,—what should we have lost if St. Paul had never written—the cloak that I left at Troas bring with thee, and the books, but especially the parchments?'

"He answered with the greatest promptitude, 'I should have lost something, for it was exactly that verse which alone saved me from selling my little library. No! Every word, depend upon it, is from the Spirit, and is for eternal service.' . . .

"In spite of the strong revulsion which I felt against some of the peculiarities of this remarkable man, I, for the first time in my life, found myself under the dominion of a superior. When I remembered how, even those bowed down before him who had been in the place of parents,—accomplished and experienced minds—I ceased to wonder, in the retrospect, that he riveted me in such a bondage."

A brother who is a teacher, and has had fifty years experience of Brethren, has recently written concerning Mr. Darby:

#### A MOST DEVOTED SERVANT OF CHRIST

"Mr. John Nelson Darby was one of the most devoted servants of Christ, as well as one of the greatest, who ever lived, and to him the Church of God owes very much. He was a man who might have lived a life of ease, but devoted himself to the service of Christ, and diligently and faith-

fully sought the welfare and blessing of the Church which is His Body. He was the main instrument used by the Spirit of God to further the movement known generally as 'The Brethren,' which began more than a century ago, and certainly he, as much as any, realized its true character, and was instrumental by his numerous writings in enlightening the people of God as to it.

"There have been hundreds in the past, and there are hundreds still, who owe more than they can tell to his writings. His grasp of the truth was unequalled. Nor were his grace and self-sacrifice inferior to his intellectual gifts. He was one of the most unworldly men who ever lived. Home comforts were relinquished, and he even broke off his engagement to be married (honorably, of course, and by mutual consent), in order to live laborious days and be more free for the Lord's work. He traveled extensively on the Continent of Europe and in America and elsewhere. On one occasion, during a voyage, to show the kind of a man he was, he took a child from a tired mother and nursed it during the night, that she might have some rest. On another occasion, at a Conference, he was missed at bedtime in a large house where he was a guest. He was found, at length, in a loft occupying a bed which had been prepared for a poor brother, in order that the latter might enjoy more comfortable quarters. When traveling in Italy on one occasion, being then an old man, he reached a very uncomfortable inn where he was to stay for the night. Weary and worn, he leaned his head on his hands, and was heard to murmur:

'Jesus, I my cross have taken,  
All to leave and follow Thee.'

And the following lines were found in his Bible after his departure, probably his own composition:

'Low at Thy feet, Lord Jesus,  
This is the place for me;  
Here I have learned deep lessons,  
Truth that has set me free,' etc., etc.

"His hymns alone, if he had written nothing else, have laid the Church under the deepest obligation. It is safe to say that no hymns ever written have proved a greater aid to worship or touched a loftier note; especially those addressed to the Father. They are more calculated than any other compositions we know to inspire the highest communion with the Father and the Son. He was undoubtedly one of the greatest gifts Christ ever gave the Church."

R. E.

In the book, "John Nelson Darby," a Biography, by W. G. T. (2s. 6d. C. A. Hammond), the chapter on "Reminiscences" contains a number of odd, chummy, pleasing and appreciable anecdotes about him, that hitherto had been usually if mistakenly reserved for the ears of privileged and intimate friends.

"Hymns Selected and Revised in 1928" (C. A. Hammond), contains fifteen hymns by Mr. J. N. Darby, which is more than any other hymn book in general use, and in all but three of these he uses the word "joy" from one to four times, besides frequently using such words as "joyful" and "rejoice," which showed his happy nature or quality. A volume of his poems entitled "Spiritual Songs," is published by G. Morrish.

Of his hymns bearing dates, and in general use by all assemblies of exclusive brethren, the earliest, written in 1835 and 1837, respectively, were:

No.	Date	
14	1835	Hark! ten thousand voices crying, "Lamb of God," with one accord
76	1837	Rise, my soul, thy God directs thee

He had no taste for controversy, but always sought peace with honor to the Lord. (See his letters in Chapter xii.) In the following hymns, written during years of either crises or of divergencies among the brethren, we look behind the scenes, and see what he really delighted in, and how deeply he communed and was occupied with the Lord through even such distracting times.

79	1845	Rest of the saints above, Jerusalem of God
421	1849	This world is a wilderness wide
25	1879	Father, Thy name our souls would bless
39	1879	Blest Father, infinite in grace, Source of eternal joy
319	1880	Father, Thy sovereign love has sought
82	1881	And shall we see Thy face, and hear Thy heavenly voice well known to us in present grace
139	1881	We praise Thee, glorious Lord, Who died to set us free

### *Remarks on the Foundership of the Brethren*

Remarks on the view of Mr. W. Blair Neatby, that Dr. Cronin's claim to the foundership of the Brethren was better than J. N. Darby's. (See "History of the Plymouth Brethren," by W. Blair Neatby, 1902, Hodder & Stoughton, London, England. Now out of print).

Mr. W. Blair Neatby's view is similar to that of another, who claims that Dr. Cronin learned certain things before J. N. Darby, "but only in the germ and much simplicity." But could every person who had watched the steam raise the lid of a boiling tea kettle claim to be the inventor of



the steam engine? There were many gliders, but no airplanes until the Wright brothers invented them. Benjamin Franklin attached a brass key to a kite string and discovered electricity, but is he to be credited with all that Thomas A. Edison later accomplished? If these writers claim that Dr. Cronin was the first to "learn Christian liberty, ecclesiastical and ministerial" in his own heart and for himself individually, I do not think that anyone could either prove or disprove such a claim, but as far as the church of God was concerned, there was chaos as to these and many other matters, until J. N. Darby was used of God to bring cosmos out of chaos. And God said, "Let there be light." It was God's word and work, and not man's.

No one can honestly dispute the fact that Mr. Darby was used of God in the recovery *for the church* of a vast amount of most precious and important truth that had been lost and forgotten almost from the time of the apostles, but as these writers have thought fit to compare others of his time with him, yea, place others before him, we need only reply that it can be said of him as it could of no other of his time, that the Lord used him to bring cosmos out of chaos for the church of God.

From what they say, this impression might easily be gathered: "These four (including Mr. Brooke) were breaking bread together in Dublin, in 1827. Therefore, when Mr. Darby came there, he had the privilege and joy of meeting with them." *But nothing is easier to prove than that it was at Mr. Darby's suggestion that they broke bread together*, and this marked definitely the beginning of a continuous testimony, which has not broken up to the present day.

I think we might state the part that each one of these five pioneers in this movement took, and what they did, without comparing or contrasting it with what any other one may have done along the same line, in the following manner:

Dr. E. Cronin was characterized by the "faith in Christ Jesus" principle. (Gal. iii. 26).

Mr. J. N. Darby by the "I have not shunned to declare unto you all the counsel of God" principle. (Acts xx. 27).

Mr. J. G. Bellett by the "the simplicity that is in Christ" principle. (2 Cor. xi. 3).

Mr. Brooke by the "going along with what is lowly" principle. (Rom. xii. 16. N. Tr., Note).

Mr. F. Hutchinson by the "receive such, that we might be fellow-helpers of the truth" principle. (3 John 8).

Dr. E. Cronin disregarded the customary requirement of special denominational membership by the Evangelical churches.

Mr. Darby disregarded the limiting of the ministry of a servant of the Lord to a certain parish by the Church of England.

Mr. Bellett disregarded pomp and display, and human forms and ceremonies.

Mr. Brooke disregarded church caste and clericalism.

Mr. F. Hutchinson disregarded man's fixed and established places of worship.

All five of these brethren, and others with them, in their experience, passed through four dispensations, or stages, namely: the Chaotic, the Transitional, the Formative, and the Crystalline. God raised up Mr. Darby specially to lead in the work and process of Crystallization, as the fact that he was first and foremost in teaching the truths of the "One Body," and of the Headship of Christ, and of the Rapture, as well as his numerous writings, proves.

Now as to Mr. Neatby's considering Dr. Cronin the "founder" of the Brethren, Mr. Neatby needs only to think a little bit. Did not Dr. Cronin assent to "many bodies"? Dr. Cronin was not, at that time, unsectarian, but all-sectarian. Are brethren that? At the earliest time, prior to the first formal breaking of bread, which was at Mr. Darby's suggestion, Dr. Cronin advocated independency. Do we? Dr. Cronin held and advocated a double fellowship, or the double communion principle. Do we? No, for brethren, including Dr. Cronin, went directly away from that, for with the double communion principle it is impossible to keep a clean house. And did not the Evangelical churches of Dr. Cronin's day refuse the double communion principle for the same reason that we do now? And of course, besides this, we accept and act according to, the truth that "There is one body" (Eph. iv. 4), or, the unity of Assemblies.

So it is seen that some of the things that Dr. Cronin insisted most strongly on in the earliest time, at the beginning of 1826, we firmly refuse now. Is that what one would call "foundership"? As to what they refer to as Dr. Cronin's "Christian liberty," would we not call that "license to roam at will" now? I am not speaking disparagingly of Dr. Cronin, nor even disapproving of anything he did, for he was honest and faithful before God, and acted according to the best light he had, but I am only referring to what Mr. Neatby says about "foundership."

On the other hand, Mr. Darby printed his teachings, from 1828, or before, and brethren always have built and still do build upon and according to those truths and principles revealed through and recovered by him. If you speak of "foundership," that is it.

But in the Body of Christ "all members have not the same office," and we "have gifts differing according to the grace that is given us" (Rom. xii. 4-6). And "all these worketh that one and self same Spirit, dividing to every man severally as He will" (1 Cor. xii. 11).

Having mentioned this matter, probably a further word of information will be expected, and therefore we may add that Mr. W. Blair Neatby was a son of Dr. Thomas Neatby, who wrote a tract urging very open lines (more open than the O. B.'s would write), and even objecting to the O. B.'s assuming the title to one another "To the Saints gathered to the Name of the Lord Jesus Christ," etc., to which tract Mr. W. Kelly replied in due form in "The Bible Treasury." He went with the so-called "Kelly" brethren in the Divergence of 1881, from which time he endeavored to induce them to admit Open Brethren and to adopt their principles, but without success; after which, in 1887, he left them and became an open brother, ministering the word among any Christians, but mostly among the Open Brethren, until his death in 1911. His son's "History of the Plymouth Brethren," in 1902, advocated still lower and broader and more open ground, but was without his father's approval, and probably likewise without the approval of any other friend of the brethren, or of any who accept their first and original principles. "Some Extracts, with Notes thereon" (which will not be printed), says: "W. B. N.'s note at the foot of page 117, and the absurd terms 'unrelenting animosity,' and 'positive scurrility,' it seems to me is the very attitude which Blair Neatby assumes towards J. N. D." A "Biography" says that his History is "garbled."

#### MR. J. N. DARBY'S JOURNEYS ABROAD, 1839-1879

Besides being almost constantly on the move when in the British Isles, Mr. J. N. Darby traveled very much abroad in the service of God, from 1839 to 1879; carrying the recovered truths and principles of the Word of God to many countries. There exists no complete record of his numerous and extensive journeys, but, to make no mention of the British Isles, from what we read in his published letters he either went to or wrote from or was in the following countries between the dates here given. The year of his first dated letters written upon his arrival in places abroad, is here given in *italics*. Of course he usually remained there longer than these dates would seem to indicate, but these are the only dates that are now available. Of his first visit to Switzerland (in 1837) we know nothing except that he wrote that he went there because he "had heard

that there were meetings like ours, and I began work there," and a meeting was then begun at Vevey, and this was the first breaking of bread on the Continent of Europe.

Neuchatel, Geneva, Lausanne and Yverdun in Switzerland, Nov. 22, 1839-Nov. 14, 1844. Montpellier, Nismes and Orthez in France; Geneva and Lausanne in Switzerland, Jan. 11, 1848-Feb., 1851. Montpellier, early in 1853. Nismes; Rotterdam in Holland; Elberfield in Germany, June 2, 1856-October, 1857. Nismes and Lausanne, April, 1860-December, 1860. Elberfield, October 23, 1861-Oct. 30, 1861. Many places in Canada and the U. S., Sept. 17, 1862-Sept., 1863. Lausanne and Zurich in Switzerland; Pau in France, Feb. 7, 1864-Aug. 12, 1864. Many places in Canada and the U. S., Dec. 9, 1864-June 23, 1865. Paris, France, May, 1866. Many places in the U. S. and Canada, Aug. 8, 1866-April 3, 1868. West Indies, December, 1868-April, 1869. Geneva, Pau, Elberfield, Aug. 25, 1869-March 3, 1870. Guelph, Canada, July, 1870. Vevey, Switzerland; Turin, Italy; Nice, Nismes and Paris in France, Sept. 19, 1871-April 17, 1872. Many places in the U. S. and Canada, June, 1872-April, 1873. Paris; Milan, Italy; Vevey; Siegen, Prussia; Elberfield, February 23, 1874-June 25, 1874. Many places in the U. S. from the Atlantic to the Pacific, Sept. 7, 1874-Aug. 9, 1875. Auckland, Nelson, Wellington, Christchurch, all in New Zealand, Sept. 15, 1875-March 2, 1876. Many places in the U. S. and Canada from the Pacific to the Atlantic, June 9, 1876-June 4, 1877. Elberfield; Yverdun, Geneva and Berne in Switzerland, May 1878-July 30, 1878. Pau, January, 1879-June, 1879. Montpellier and Pau, Oct. 4, 1879-January, 1880.

All of this can easily be verified by an examination of the three volumes of "Letters of J. N. D." Of course the cities here mentioned are only a few of those that he visited, and these are not all of the visits. He visited the U. S. in 1862, 1864, 1866; 1872, 1874 and 1876, laboring more than six years in North America, and he once said, "This is true greatness, to serve unnoticed and work unseen." Oh, the joy, of having nothing down here on earth, and of leading such a busy and blessed life, solely in the Lord's interests!

When the Lord Jesus was here, at twelve years of age He said, in Jerusalem, "Wist ye not that I must be in My Father's house?" (Luke ii. 50, E. R. V. and A. R. V.), and at thirty years the Scripture was fulfilled in Him, "The zeal of thine house hath eaten Me up" (Psa. lxxix. 9; John ii. 17); and in this He is our great example. In this dispensation, God's people are His House, for the Church is His dwelling place; and the loving, devoted and untiring interest which Mr. Darby took in the welfare, instruction,



edification and blessing of the Church, or House of God, in many countries, is almost unparalleled in recent times; and it was in a measure similar to the apostle Paul's interest, as recorded in 2 Cor. xi. 23, 26, 28, "In labors more abundant . . . In journeyings often . . . Besides those things that are without, that which cometh upon me daily, the care of all the churches."

#### MR. G. V. WIGRAM

Reference having been made to Mr. George Vicesimus Wigram, a few further remarks may be convenient concerning his antecedents.

He was the twentieth child (hence his middle name) of Sir Robert Wigram, merchant and ship owner; and was born in 1805. Two of his brothers were distinguished men; one, James, became Vice Chancellor in the Old Court of Chancery; the other, Joseph Cotton, became Bishop of Rochester.

Mr. G. V. Wigram was converted whilst a young Officer in the Army; and in 1826, entered Queen's College, Oxford, with the view of taking orders. As an under-graduate he became acquainted with Mr. Jarratt, of the same College; and with Messrs. James Harris and B. W. Newton, both of Exeter College, Oxford. This connection was strengthened from about A. D., 1830, when these acquaintances (all Devonians) were associated with Mr. J. N. Darby, in connection with the early days (or formation) of the company of Christians at Plymouth.

Deeply impressed with the unsatisfactory results of Scripture study with the aid of Cruden's Concordance, which gave him no clue as to what word in Hebrew or Greek lay behind the English translation, he poured forth his troubles to a clergyman well acquainted with both languages; with the result that for some time his interest became centered in the preparation of Concordances which should help Bible students who possessed little or no knowledge of the original languages.

The plan of these Concordances was determined on, after conference with the Rev. William DeBurgh, who became the chief constructor of this invaluable work, finding the workers for the same; whilst Mr. Wigram, who was a wealthy man, provided the money for the same.

The extraordinary completeness and perfection of detail, was the result of TEN years spent in its revision by the ripest scholars in the United Kingdom; the principal Editor of the Hebrew being Dr. Bialloblotzky; a Polish Rabbi of

great learning; and, the principal Editor of the Greek, was Dr. Tregelles.

Ten thousand pounds were spent in carrying out plans, which, for some defect, were afterwards abandoned; and upwards of FIFTY thousand pounds (approximately \$250,000) had been freely bestowed by Mr. Wigram in biblical research, before he found himself in possession of the finished result.

Mr. Wigram, *in a truly humble way*, simply referred to this amount expended on this work as *only passing through his hand*; so truly did he regard himself as *God's Steward* in the matter.

The first to appear, in A. D. 1839, of this work, was the Englishman's Greek and English Concordance to the New Testament; and it was followed in 1843 by the Englishman's Hebrew and Chaldee Concordance to the Old Testament. As the result of the expenditure of the above enormous sum, the Greek Concordance can be bought for £1 5s., and the Hebrew Concordance, in two volumes, for £2 2s. (C. A. Hammond).

A magazine, known as "*The Christian Witness*," which was largely read by the early brethren under consideration, having lapsed, a new periodical, entitled "*The Present Testimony*," took its place, under Mr. G. V. Wigram's Editorship.

Amongst the papers contained in "*The Present Testimony*," are his own papers on The Psalms, in which the Divine Names are distinguished in the text.

Many years after his Concordances were issued, he edited a hymn book (in 1856), entitled "Hymns for the little flock," which has recently been revised, and renamed, "Hymns Selected and Revised in 1928." The hymn found therein, beginning with:

"What raised the wondrous thought,  
Or who did it suggest,  
That we, the Church, to glory brought,  
Should, with the Son, be blest?"

was his own composition. And he was also the author of numbers 72 and 91.

During the last part of his life especially, he paid long visits to the West Indies, New Zealand, etc., where his ministry was much valued and appreciated.

That Mr. Wigram will rank as a devotional writer, will be seen by a perusal of "The Memorials" of his "Ministry," edited, in three volumes, by Mr. Ed. Dennett.

Christ, and He alone, was dear Mr. Wigram's one Object through life; as, indeed, it was of those whose names have already come before us in this chapter.

He passed away in 1879. The following is a newspaper's account of his funeral.

### THE FUNERAL OF MR. WIGRAM

On the afternoon of January 7, 1879, wrote the "Daily News" representative, a large number of persons assembled at Paddington Cemetery, Willesden-lane, situated about a mile from the Kilburn Railway Station on the North Western line, to witness the interment of the remains of Mr. George Vicesimus Wigram. It had been raining for some time before the hour fixed upon for the burial, viz: 3 o'clock; but, in spite of the bad weather, several hundred people, including a large proportion of ladies, were present. The little chapel of the cemetery, which is used in common by all religious bodies, was thronged early; many persons having to remain outside. The coffin was borne into the centre by several friends of the deceased, amid signs of deep, affectionate emotion, following upon silent prayers, which had been offered up, to the moment of its arrival; and, immediately after, the ceremony (if such a word can be applied to what took place) commenced.

Not only was there nothing like a set formula, but there was absolutely no pre-arrangement; anything of that kind being directly opposed to one of the leading principles of a body which has no forms, no ministers, and no public or social worship, except what is carried on in private rooms, or in the houses of brethren, or of sisters (?).

A silence, almost painful, was first broken by Dr. Edward Cronin, who, in a short prayer, marked by great fervor and elevation, referred, with touching simplicity, to "George Wigram" as having followed Christ for nigh fifty years; and as "no mean man" amongst his brethren. Two or three minutes having then been passed in more silent prayer, some one read the 139th hymn in a little book, compiled many years ago by the late Mr. Wigram, premising that that hymn must be felt by all of them to be, in reality, a photograph of the deceased's soul. The hymn began with the words: "*This world is a wilderness wide;*" the third line being "*I've no thought in the waste to abide,*" and the next one, "*I've nought to regret nor to lose.*"

After another pause, came another spontaneous prayer from the lips of Mr. Christopher McAdam, one of the oldest friends of the deceased; and this was followed by the singing of two verses of a hymn composed by the deceased himself, No. 201 (this hymn was omitted in the revision of 1881) in the book already mentioned, beginning,

“Nothing but mercy’ll do for me.”

Another prayer was then offered by Mr. J. B. Stoney.

Twenty minutes having thus passed, the coffin was carried from the chapel to the grave. Here, in close proximity to a large fir tree, were gathered probably not less than seven or eight hundred persons, to witness the actual interment. They evidently belonged almost entirely to the middle and well-to-do classes.

A tone, at once sympathetic and devout, pervaded the mass (among whom we observed a private of the Guards, an interested spectator).

The coffin, having been lowered without any utterance, there followed brief prayers;—indeed, all the prayers were very short—from Mr. William Kelly, Mr. T. B. Baines, and Col. R. F. Kingscote. Mr. J. Beaumont then read a few verses from the New Testament, concluding with the closing verses of the Book of Revelation. Mr. Coleman afterwards offered the last prayer; which was succeeded by the singing of a verse beginning, *“For ever with the Lord.”*

The oak coffin, a view of which was eagerly pressed for, was inscribed “George Vicesimus Wigram, died 1st January, 1879, Aged 73.”

#### SIR EDWARD DENNY, BART.

As we have before stated, this beloved child of God was one of those who met with others in Conference at Lady Powerscourt’s, on prophetic matters; and it is pleasing to record a little of what there remains to be known concerning one who proved to be of the sweet singers of the Master, and one of the “poets of the Sanctuary.”

Sir Edward Denny, Bart., of Tralee Castle, County Kerry, Ireland, was born Oct. 2nd, 1796. He succeeded his father as fourth Baronet, in August, 1831; and “fell asleep” in June, 1889, at the ripe age of 93.

He was brought under conviction of sin by reading “Father Clement;” and soon confessed his Lord, ministering abundantly of his substance, in a most unassuming manner.

The writer can recall visiting an active young Christian worker amongst the children shortly before the latter’s departure to a well-known seaside resort in England; and the immense quantity of delightful tracts and papers he had stored by him for free distribution at the “seaside services,” far and away beyond anything he could have afforded to buy for the purpose. “And who gave you these?” we enquired. “Sir Edward Denny,” was the reply.

And this was by no means an exceptional gift of the kind, year by year, on the part of Sir Edward.



In London, his residence was at the West End, Bolton Gardens; and he was connected mostly with the "Park Walk" gathering at Chelsea.

In 1848 he published "Hymns and Poems;,"\* and some years afterwards a most elaborate and instructive Chart, entitled, "*The Prophetical stream of time; or, an Outline of God's dealings with Man from the Creation to the end of all things.*" He also issued two Charts, entitled "The Seventy Weeks of Daniel," and "The Cycle of Seventy Weeks," and another Chart called "The Feasts of the Lord." Many of his hymns had some prophetic bearing, all breathing loyalty to his Lord and Master, "with many a sweet stanza on the Pilgrim's Path and Portion." No wonder such an one could write:

"Then weep no more; 'tis all thine own,  
His crown, His joy divine;  
And sweeter far than all beside,  
*He, He Himself* is thine." (351)  
And:—"Bid the whole earth, responsive now  
To that bright world above,  
Break forth in rapturous strains of joy  
In memory of Thy love." (176)

### WILLIAM KELLY

William Kelly was one of Christ's special gifts to the Church for the late century's revival of Christian learning, truth, and practice. He was the son of an Ulster (Ireland) Squire; born in May, 1821: educated at Downpatrick and at Trinity College Dublin University where the highest honors in classics were his. He was brought into Christian liberty through a lady of the Acland family (Isle of Sark) directing him to 1 John v. 9-12. He was 24 when he first met Mr. Darby whose 34 vols. of Collected Writings he edited as well as the five vols. of the Synopsis. He was a man of recognized erudition, with powers of original research. He possessed rare logical skill, fine precision, and keen controversial force, with high moral power and spiritual culture. A French writer who long knew his works described him "Kelly—savant, realisateur, tête logique, résumateur—philosophe;" and an Irish writer spoke of him as "a distinguished Alumnus of the University." He was held in high esteem for his critical work by members of the New

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\*G. Morrish, 20 Paternoster Square, London, E. C. 4. (Price 2s. 6d.) There is no hymn by E. Denny in "Hymns for the Little Flock," issued in 1881, but in "Hymns Selected and Revised in 1928," there are twelve by him.

Testament Revision Committee, with whom he had learned and friendly correspondence.\*

He was editor of the periodical entitled "The Bible Treasury," now called "The Bible Monthly," a paper that brought Mr. Kelly into correspondence with such men as Dean Alford, Dr. Scott, the lexicographer, Principal Edwards, Professor Sanday of Oxford, and other distinguished theologians. It was a periodical considered by many besides Archdeacon Denison as "the only one worth reading." Commenced in 1856 this journal is replete with the writings of Brethren's leading expositors, making it a half Century's reliable testimony to the restored truths of practical Christianity. Mr. Kelly took up the task after Professor Wallace had had six months as Editor. Mr. Kelly had previously edited "The Prospect" (1849-1850). He also contributed to Dr. Tonna's "Christian Annotator" (1854-6), Dr. Tregelles being also a contributor. He aided Dr. Tregelles in his investigations as a biblical textual critic; and published in 1860 a critical edition of "The Revelation" which Professor Heinrich Ewald of Gottingen declared was the best piece of English work of the kind he had seen, for which he made use of MSS. never before applied to critical purposes, and gave extracts from the original Codex Sinaiticus obtained through Professor Tischendorf (1860). It is impossible to divide or even enumerate the numerous works of a learned character that proceeded from Mr. Kelly's pen, such as his lectures on the Revelation in which he analyzed Elliott's "Horæ Apocalypticæ;" and his "Doctrine of the Holy Spirit," an exposition of rare value, declared by Dr. Bledsoe as the "best discussion" extant on the subject. "The Creation" and "In the Beginning and the Adamic Earth" (1894) (commended by Archbishop Benson and accepted by Mr. W. E. Gladstone for St. Deiniol's library), revealed knowledge, and the faith and power of W. K. for its elucidation.

He never changed his ecclesiastical position after turning from the Established Church in 1841. His second wife, who died in 1884, was a daughter of the Rev. Mr. Gipps of Hereford. She rendered much aid in her husband's special work, being a clever linguist, and possessed of a wide knowledge. She translated nearly half of the Psalms, to which Mr. Kelly added the rest, and issued them as a personal memento of her.

Mr. Kelly had a remarkable library of 15,000 Volumes,

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\*See "Memories of the Life and Last Days of William Kelly," pp. 49, 73, 75, by Dr. Heyman Wreford. 6d. (C. A. Hammond).

which was said to weigh seventeen tons. It included the great Codices (some in fac simile); all the great Polyglots; the works of the Fathers, and the great Schoolmen. Replete in departments of Science, Philosophy, and History, it was specially rich in Classics, Ecclesiastical History, and Theology, including many very rare items connected with Biblical research.

H. W. P. said, "Mr. Kelly highly valued Mr. Darby's writings, and circulated them as widely as possible . . . He looked upon him as unapproachable for scriptural unfoldings of long-lost truths, and for dependence upon God and His word. 'Read Darby!' he used to say, to the last." And H. W. wrote, "He often spoke of J. N. Darby, and always with great affection. He loved to speak of all that he had done for Christ, of his great abilities, and his consecrated life."

Mr. Kelly passed away March 27, 1906, at the home of Dr. Heyman Wreford, in Exeter, and was interred in Charlton Cemetery (near to his gifted wife).

Shortly before he passed away, he said to one at his bedside:

"There are three things *REAL*—The Cross, the Enmity of the world, and the love of God."

An aged Anglican clergyman, who had long resorted to him for counsel, on hearing of his decease, wrote:

"He was preeminently 'a faithful man, and feared God above many.' " (Neh. vii. 2).

### C. H. MACKINTOSH

Perhaps there are comparatively few English speaking Christians in any part of Europe or America, widely read on scriptural subjects, who are not familiar with the initials, C. H. M. He wrote a pamphlet, along the line of this chapter entitled, "Unity: What is it? and Am I confessing it?" wherein he says, "As it was in Hezekiah's day, thus it is now," which pamphlet is obtainable in America, from: Bible Truth Depot, 1112 N. Taylor Ave., St. Louis, Mo. (Price 6c.)

Mr. Charles Henry Mackintosh was born in Glenmalure Barracks, County Wicklow, Ireland, in October, 1820. His father was a Captain in the Highlander's Regiment, and had served in Ireland during the Rebellion. His mother was a daughter of Lady Weldon, and of a family long settled in Ireland.

At the age of eighteen he experienced a spiritual awakening through letters received from his sister after her conversion; and he obtained peace through the perusal of a paper entitled "*Operations of the Spirit*," by J. N. D., being

specially helped by words to the effect that, "it is Christ's work *for us*, not His work *in us*, that gives peace."

He entered a business house in Limerick, Ireland; and diligently applied his mind to studies. In 1844, he opened a school at Westport, throwing considerable energy into educational work. At the same time, he aimed to make Christ's work his chief concern. In 1853, however, he gave up his scholastic duties, as he feared that his school was becoming his primary interest. He then went to Dublin, there coming in contact with beloved Mr. J. G. Bellett, and other devoted saints of God. He here began speaking in public. When the Revival swept over Ireland in 1859-1860, he was exceedingly active. Some account of his labors at this time may be found in the early Volumes of "*Things New and Old*," a small and valuable magazine at that time widely known; and in which his "Answers to Correspondents" proved so helpful to young believers. His "Notes" on each book of the Pentateuch speak for themselves; for they are works characterized by a deep-toned evangelical spirit; each one was prefaced by his very dear friend, Mr. Andrew Miller.

The influence of his writings cannot be estimated. They set forth "Man's complete ruin in sin, and God's perfect remedy in Christ, fully, clearly and strikingly," as beloved Mr. Andrew Miller truly testified, in a preface to C. H. M.'s Notes on the Pentateuch. Mr. Mackintosh fell asleep on November 2nd, 1896; and his body was interred in Cheltenham Cemetery, by the side of that of his beloved wife. Dr. W. T. P. Wolston discoursed at the grave, on the burial of Abraham (Gen. xxv. 8-10 and Heb. viii. 10).

Then the company, before dispersing, sang Mr. J. N. Darby's hymn, commencing with:

O bright and blessed scenes,  
Where sin can never come,  
Whose sight our longing spirit weans  
From earth where yet we roam.

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## CHAPTER II

### CHARACTERISTICS OF THE BRETHREN

In chapter I we have already given the reader a fair idea as to what characterized the movement of the Spirit of God more than 100 years ago, amongst those who afterwards came to be referred to as the Brethren.

In this present chapter we will offer some further remarks with reference to a number of the most important of the many "truths" that were recovered for saints by the Spirit of Truth, and which became characteristic of the same Brethren generally and permanently.

#### ADVANCEMENT, FOLLOWED BY DECLINE

In the time of the Apostles, from Pentecost, the mind of God was unfolded to the saints as they were able to bear it, as a close examination of the Acts will manifest. At the commencement, in chapter ii., they bore faithful witness to Israel and the world of their awful guilt in their rejection of Christ *on earth*, and then in chapter vii., there is the witness to their rejection of God in all His past dealings, and of Christ now *in glory*; and the veil is rent and He is seen standing *in heaven*, at the right hand of God. This latter witness was *an advance* upon the former, and was *a turning point in the ways of God* with Israel and with men; and among saints the *earthly* hope of Israel is for the time set aside, and it is not the life of Christ on earth only, or an earthly Christ, but there is the revelation and development of that which is *heavenly*.

Now there is a new testimony, *Church* testimony; as well as the work of the Cross, or *Gospel* testimony. Christians are a *heavenly people*, and they are set here to bear testimony to the unity of the Church of God *on earth*, of which Christ is the Head *in heaven*. A careful study of God's dealings with His "Chosen Vessel," Paul, will show us how he was gradually led on, step by step, until, Firstly, in chapters xvii.; xviii., where in Athens and Corinth he set forth what the Assembly is to be as God's witness here *on earth*, both in its character as the *Temple* (1 Cor. iii. 16), or as the "House of God," and "The *Body*" of which Christ is "Head" (1 Cor. xii. 12, 13), and, Secondly, in chapters xix.; xx. 17-38 where he is seen setting up "the

Candlestick" (Rev. ii. 1-5), among the Gentiles, in Ephesus, to which assembly, in a kind of Circular letter, *he unfolds the Church's position* in the risen and ascended Christ,—as "*Accepted in the Beloved.*" Thus the Apostle faithfully fulfilled his stewardship as Apostle to the Gentiles.

Afterwards, he seems to have descended to a somewhat lower plane,\* seeing he was drawn by mighty natural ties, to Jerusalem (Comp. xxii. 18), the place of his early education; and even was found, in chapter xxi. 26 (to please his Jewish Christian brethren), purifying himself with certain others in the Temple there,—once again recognizing the "Shadow,"! but, which ceremonial was not allowed, by God, surely, to be completed (v. 27)—and, the *doors* of that earthly Temple, were thenceforth shut against him (v. 30), "all Jerusalem" being "in an uproar." In all this, it is not difficult to see that the Apostle was not acting in the line of the testimony that had been committed to him,—that of "the new man," where, in Christ Jesus, there is neither Jew nor Gentile. Trophimus (v. 29) was, by nature, a Gentile; and Paul was by nature, a Jew. What an object lesson this "uproar" should have been to Paul!—caused by the mere supposition that he had brought a Gentile within the precincts of "the holy place," instead of the truth that through *another door* altogether, Christ Jesus; "we both (Paul and Trophimus, Jew and Gentile) have access through one Spirit unto the Father" (Eph. ii. 15-18). The Jewish believers at Jerusalem seem to have still been bound by "zeal for the law," and are not much heard of after these incidents; and this seems to have been used as a last intimation that *they were still "in the Camp."*

'Ere long, the Epistle to the Hebrews was written conveying the final trumpet call, "Let us go forth therefore unto him outside the Camp, bearing his reproach. For here we have no continuing city (like Jerusalem) . . . , by him, therefore, let us offer the sacrifice of praise . . ." Now, just as Israel of old *declined from the path* in which they were set, so has the church declined, as is foreshadowed by its prophetic history, set forth so graphically in Rev. ii. and iii. (and comp. Acts xx. 29).

### REVIVAL, AND RECOVERY OF THE TRUTH

Also, just as there were revivals now and again amongst God's earthly people, Israel; to wit, in the days of King

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\*Paul may have been right. See Acts xxi. 14, "The will of the Lord be done," also xxiii. 11, "The Lord stood by him, and said, Be of good cheer, Paul," etc. It was a time of transition (Gal. iii. 23-25), and the epistle to the Hebrews was not yet written. (Ed.)

Hezekiah, and of King Josiah; and again in the return of a remnant from Babylon under Ezra and Nehemiah, so have there been revivals in the Church, even in the days when corruption and violence had set in (as, in the days of Wickliffe, Luther and others); and, in 1827, there began a very marked movement of the Spirit of God, when true christians, from all the varied sects and systems, found themselves gathered to the Name alone of the Lord Jesus Christ, instead of owning the names of the respective systems. This answered to what is found in Rev. iii. 7-13. A Philadelphian character seemed to have attached itself to those who were led by the Spirit of God to take that place of separation from evil, unto "Him that is holy, Him that is true."

When once the path of obedience, and of true Nazarite-ship, was taken by believers, then the Spirit of God, the Holy Spirit, the Spirit of Truth, being an ungrieved Holy Spirit, led the saints on in that path in which it was God's will they, in these perilous times, should walk (2 Tim. ii.).

### THE RIGHTEOUSNESS OF GOD

In order to this, many precious truths, which had been long buried amidst the rubbish in the ecclesiastical dust bins of ages, were recovered to those saints in this path. They learned, for instance, that they had not to wait until they got to heaven, to be "saints;" but that *all believers* are saints (1 Cor. i. 2); and that "the communion of saints" is to be known on earth (1 John i.). Another truth recovered was the fact that *all believers* are "priests" unto God (1 Peter ii. 5, 9; Heb. xiii. 15, 16). Other most important truths were brought to light; such as *the true Scriptural view* of the doctrine of Justification by faith; the foundation on which God acts, being, not the law-obedience of Christ and the blood; but it is "*the precious blood of Christ*" alone. "The righteousness of God" is not the living obedience of Christ; but it is *the response of God to the value of that "precious blood"*—it being so precious in the eyes of God, that it constitutes, in His grace, a claim upon Him to justify everyone who believes in Jesus. To be justified before God means more than to be merely "cleared of all charge of guilt," and it is even more than to be "accounted righteous," it is, being "constituted righteous" (Rom. v. 19, N. Tr.).\* Righteousness is just what is right; and

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\*Throughout this history, the letters N. T., or N. Tr., when following a scripture reference, refer to the New Translation, by Mr. J. N. Darby. On the subject considered here, see "The Righteousness of God, What is it?" by W. K. 6d. (C. A. Hammond), and "The Righteousness of God," by J. N. D. 4d. (Morrish).

now, through Christ, God can justify the ungodly, and be right in doing so. God's righteousness, or "the righteousness of God" (Rom. iii. 21, 22), does not mean obedience to the law. The righteousness of God was that righteousness which was first displayed in the resurrection of Christ ("delivered for our offences and raised again for our justification"), and in setting Him in glory at His own right hand; it is afresh displayed in the justification of every poor sinner who comes to Christ; and it will be, furthermore, displayed in glorifying every believer together with Christ. Hence, too, we can say, that "Christ is of God made unto us righteousness" (1 Cor. i. 30); and, that He is "the end of the law for righteousness to everyone that believeth" (Rom. x. 4); for all that we have from God,—our justification, our glorification—is in Christ, and in Christ alone. When asked the question, "Are you trusting in the mercy of God?" one replied, "No, I am trusting in the *justice* of God" (Rom. iii. 26; 1 John i. 9).

### THE BELIEVER'S PERFECT STANDING

Another wonderful truth that was recovered was *the Believer's perfect standing in Christ*; the standing of *every* believer; viz., that, *as soon as* we believe, we stand before God in all the perfectness, fragrance, and acceptance of Christ. It is, therefore, what *He* is, and *not what we are*; and, what He is, so are we in Him before God. Such scriptures as Col. i. 21, 22; Rom. viii. 33; Col. ii. 10; iii. 1; 2 Cor. v. 17; Eph. ii. 4-6, and many other such portions set forth this precious truth; so that (as the Apostle John is able to say) "As He is, so are we in this world;" that is, as Christ is, before God, so are we, in Him (though we are in this world) as perfectly accepted, because *His acceptance is ours*. Realizing this, we are able truthfully to sing:

"So near, so very near to God,  
I cannot nearer be:  
For in the Person of His Son,  
I am as near as He."

### DELIVERANCE FROM THE LAW

Another recovered truth was in connection with the question, "What is the rule of life for the believer?" It is usually said that *the Law* is our rule of life; but it was seen from Rom. vii. 4, where the truth insisted on is, that since we died in Christ our substitute, we died clean out from under the law; out, indeed, of the sphere of the flesh in which the law had its operation; and *we are united to Him* in resurrection, where he is, as our only Lord. The



Law was the rule of death, but Christ has delivered us from sin, and from the Law. (Rom. vii. 9-11; viii. 2-4; Gal. iii. 13).

Referring to 1 Cor. ix., the Apostle, in describing how he became all things to all men, says, that he became, "to them that are under the law, as under the law;" and then adds (in a clause omitted from the received text, but acknowledged by all competent to form a judgment, as genuine, e.g. Tregelles, Tischendorf, etc.), "*not being myself under law*;" an assertion which is implied in the next verse; for he goes on to say, "To them that are without law, as without law (being not without law to God, but under the law to Christ);"—"under the law to Christ" being a very different phrase from the usual term "under the law." It is, in fact, translated by some, "enlawed to Christ;" by others, "legitimately subject to Christ" (1 Cor. ix. 21).

What, then, is the rule of life? The answer is contained in one brief sentence—*It is Christ*. "He that saith he abideth in Him, ought himself also to walk, *even as He walked*." (1 John ii. 6. Also, 1 Peter ii. 21; Heb. xii. 1-3).

These passages will be sufficient to show that *Christ*, and not *the law*, is our rule of life. And, in saying this, it will be at once seen that far larger demands are made upon the believer than if it was said he was under law.

### THE CHURCH, THE BODY, AND THE HOUSE

A further most important truth, the preciousness of which had long been lost sight of, was, *The Church, what it really is*. But to this, we have already somewhat referred. A Catholic would, of course, say, it is the Church of Rome; many Episcopalians would identify it with the Establishment, which is termed the Church of England; Wesleyans modestly say that they are members of the *Society*, etc. And, so forth.

Scripture, however, answers the question clearly and plainly,—It is, as we have seen, the *House of God*, it is the *body of Christ on earth*, of which He is the Head in heaven.

As to its aspect as *the body*, such passages as Col. i. 18-24; Eph. i. 20-23; Rom. xii. 5; 1 Cor. x. 16, 17; xii. 27; Eph. ii. 16; iv. 4, 12, 16; v. 30; Col. ii. 19 will throw much light upon it. And in the Epistle of Timothy, we read of "the house of God, which is the Church of the living God" (1 Tim. iii. 15); and in Eph. ii. 22; Heb. iii. 6; x. 21; 1 Peter i. 5; iv. 17; 1 Cor. iii. 16; 2 Cor. vi. 16, etc., we find the House aspect referred to. Moreover, 1 Cor. xii. 13 tells us how *the body* is formed, viz. "by the one Spirit." But, John

vii. 39, shows us that it could only have been *after the ascension of Christ*. Further, in the "*body*," all national distinctions are abrogated (1 Cor. xii. 13; Gal. iii. 28; Eph. ii. 13-16; Col. iii. 10, 11). It is, therefore, abundantly plain, that the Church of God had its commencement *here on earth* on the day of Pentecost (Matt. xvi. 18; Acts ii.; vii; Rom. xvi. 25, 26; 1 Cor. i. 2; Gal. i. 12, 15, 16; Eph. iii. 1-9; Col. i. 24-27). But the church is also the Bride of Christ (Eph. v. 23-33; 2 Cor. xi. 2; Rev. xix. 6-9; xxi. 2-9, etc.), and hence, in this aspect, the church must be complete when "the marriage of the Lamb" takes place. Now, it is seen from Revelation xix. that this event will occur previous to the Lord's appearing, i.e., to His coming to the Earth to establish His Kingdom (v. 6-9); and we know from many Scriptures (e.g. 2 Thess. i.; Col. iii. 1-4; Rom. viii. 16-21; 1 Thess. iv. 13-18, etc.) *that the Hope of the Church is the coming of the Lord*; that, having suffered with Christ she will be glorified, and reign together with Him in His Kingdom. Hence, the period of *the Church* extends from Pentecost until the Lord's coming for His saints (see too 1 Cor. xi. 26); and, consequently, the Church of God in the last aspect comprises all believers during that period—all those believers, therefore, who have been *indwelt by the Holy Ghost*, "baptized by Him into one body," and *united* therefore by Him *to the Glorified man*, Christ Jesus, as their Head in heaven.

Another *very important truth* recovered, was, the fact that *God is dwelling here by the Spirit*. The recognition of this truth had, and still has, the effect, of bringing many out of the many various societies, unions, clubs and religious associations found in the world, many being prepared to break with associations, friends, and even relatives, because of it, in the endeavor to keep the unity of the Spirit in the bond of peace. Think what it *must* have meant, too, to Jews and Gentiles in the early days!

Such was found to be the answer the Word of God supplies, to the question, what really is the Church?

### THE PRACTICE OF THE TRUTH

Connected with the truth of "*the Church*," was another truth discovered, having been buried in the dust bin of ages; a truth bearing upon *practical aspects of the unity of the body of Christ*.

When the Apostle Paul brings out the truth of the body, he says: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also is, (not, the church, but) CHRIST*" (1 Cor. xii. 12).

- ~ That is, he expresses, by the term "*Christ*," Christ and *His people on earth* as indivisibly *one*. It is important to note
- this. They are members of Christ.

Important consequences flow from this. One, is to be found in the fact that, as long as Christians are content to be "members of churches" (concerning which nothing is said in the Scriptures),\* all of which being viewed as *distinct one from another*, they cannot be meeting as members of the body of Christ; or, be endeavoring "to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). For, since *all believers* are members of the *One Body* of Christ, and the assembly of believers in any one place is *the expression of "the body"* (1 Cor. xii. 27); any ground of meeting which does not admit all the members of the body simply as members of Christ (excepting those under Scriptural discipline) is not the ground of *the Church of God*. In other words, if anything is demanded beyond being a member of Christ, walking in holiness and truth; if any human names are adopted, be it Anglican, Presbyterian, Independent, Baptist, Wesleyan, etc.; if there be any center of gathering beyond the Name of Christ; and, if the gifts of the different members of the body wherever they are, be not recognized; or, if their exercise be not permitted according to the Scriptures; then, that gathering, where such conditions exist, is not God's assembly, but man's.\*\*

Another truth that was brought to light was the distinctive place and blessing of the Old Testament saints, for there will be many families in heaven (Eph. iii. 14, 15, N. Tr.), e.g., angels, the Church, Jews, and Gentiles. The period of the Church's existence being included between Pentecost and the coming of the Lord, the believers before and the believers after that time cannot form part of the Church,—cannot be members of the body of Christ. Their place and blessing in the glory will, however, be worthy of Him who separated them unto Himself, and will call forth their adoration and praise, equally with ours, as they contemplate the wondrous display of the riches of His grace in their Salvation and Eternal Glory.

Matt. xi. 11; Rom. iii. 25, 26; Heb. xi. 39, 40; Rev. xix. 9; xxi. 2, 3, 9; Matt. xviii. 10-14; viii. 11, 12; Gal. iii. 6, 9,

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\*See "Churches and The Church," by J. N. D. 6c. For the convenience of our readers in America, we mention that this pamphlet, along with a number of others by J. N. D. named further on, is obtainable from: Bible Truth Depot, 1112 N. Taylor Ave., St. Louis, Mo.

\*\*See "One Body and One Spirit," by W. K. 2d. (C. A. Hammond).

well deserve consideration in connection with the subject referred to.

### THE LORD'S COMING AGAIN

Another very precious and prominent truth that was recovered at that time, and "became a factor of force among saints throughout the world" was one very closely connected with the Church, its character, and its heavenly calling; and that was, *the Coming of the Lord*.

Indeed, it is well known that it was particularly at this stage of the church's history, that the cry went forth, calculated to appeal to the heart of every true lover of the Lord Jesus,—“Behold the Bridegroom!” “Go ye forth to meet Him!” Matt. xxv. 6. In connection with this, we will quote from a paper written by the late Mr. William Kelly, entitled, *“The Rapture of the saints: who suggested it, or, rather, on what Scripture?”* On page 5, he quotes a statement made by the late Mr. J. N. Darby, which is as follows:

“But, I must, though without comment, direct attention to Chap. xxxii. of the same prophet (Isaiah); which I do the rather, because, in this it was, the Lord was pleased, without man's teaching, first to open my eyes on this subject, that I might learn His will concerning it throughout—not by the first blessed truths stated in it, but the latter part, when there shall be a *complete change in the dispensation*, the wilderness becoming the fruitful field of God's fruit and glory, and that which had been so being counted a forest, at a time when the Lord's *judgments* should come down, even great hail, upon this forest; and the city even of pride be utterly abased” (Collected Writings, Prophetic, Vol., 1, pp. 165, 166).

Of that light, which, later, shone on the *heavenly* side of the Lord's coming, Mr. Darby (Mr. Kelly remarks) speaks rather differently:

“It is this passage (2 Thess. ii. 1, 2) which, twenty years ago (i.e. from 1850 when he wrote), made me understand the *Rapture* of the saints *before*—perhaps a considerable time before—the *Day of the Lord* (that is, *before the judgment of the living*).”

The difference, says Mr. Kelly, is this, that he expressly excludes “man's teaching” in the first case; which he does not even imply in the second. There, he simply says, that it was 2 Thess. ii. 1, 2 which made him understand the *Rapture* of the saints to be before the day of the Lord; but not a word about the Lord being pleased to open his eyes in the same way: how, he does not say, as there was no call for it in his criticism of Mr. Gaussen on Daniel the prophet, in his Prophetic vol. 1. (Otherwise, C. W., vol. 2).

Mr. Kelly further remarks, that “it so happens that, during a visit to Plymouth in the summer of 1845, Mr. B. W. Newton, told me that, many years before, Mr. Darby wrote



to him a letter in which he said that a suggestion was made to him by Mr. T. Tweedy (a spiritual man, and most devoted ex-clergyman among the Irish brethren), which, to his mind quite cleared up the difficulty previously felt on this very question. No one was farther from lending an ear to the impious and profane voices of the quasi-inspired Irvingites, than Mr. Tweedy; unless, indeed, it were J. N. D. himself."

The reason for quoting from Mr. Kelly's able booklet just referred to is, that bitter adversaries of this precious truth, have sought to stigmatize it as having the foul and even Satanic origin of Irvingism.

But, what will not the enemy do, to nullify the truth of God?

The Word of God, however, is perfectly clear and distinct upon these three things:

First, that the Church will *not have to pass through* the final tribulation;

Secondly, there are *no necessary intervening events*, as far as we know from the Scriptures, between the present and the Lord's return; and,

Thirdly, the *proper attitude* of the believer is, consequently, that of *waiting for the Savior*, the Lord Jesus Christ. (John xiv. 3).

Such were, and are, some of the characteristics of the teachings of the so-called Brethren; truths which have been accepted world-wide by God's people; and where truly so, lead, or should lead, to the same results, viz. "Separation from evil" unto Christ, which "is God's principle of unity."

In one letter dated 1868, Mr. J. N. Darby wrote: "We began in Dublin . . . I found that wherever two or three were *met together in Christ's Name*, He would be in the midst of them, and acted upon the promise with three other brethren . . . The *coming of the Lord* was the other truth . . . Isaiah xxxii. brought me the *earthly* consequences of the same truth (though other passages might seem perhaps more striking to me now); but I saw an evident *change of dispensation* in that chapter, when *the Spirit would be poured out on the Jewish nation* and a King reign in righteousness." In another letter he wrote: "The 32nd chapter of Isaiah taught me clearly that, in God's ordering, there was still an economy to come; a state of things *in no way established as yet*. The consciousness of my *union with Christ* had given me the present *heavenly portion* of the glory, whereas this chapter clearly sets forth the corresponding *earthly part*. I was not able to put these in their respective places or arrange them in order, as I can now; but the truths themselves were then revealed to my soul, through the action of

His Spirit, by reading His Word. What was to be done? I saw in that Word *the coming of Christ to take the Church to Himself in glory . . .*"

On Oct. 18, 1865, Mr. J. N. Darby wrote:

"I have been very profoundly moved in seeing, on reading over old tracts (some quite forgotten), for the desired publication, all the principles, on which the fate of the world and the Church now turns, brought out thirty to thirty-nine years ago (from 1827). God was in it in a way I did not know, though I felt it personally to be God's truth.

"But, what a solemn thing! but then it has made me feel the responsibility of bringing it all out, systematically, before the professing Church. Before, it only came out occasionally, as particular truths pressed. But the main point is the truth itself then coming out; what progress in disruption has been made since!"

In the above last paragraph, "the responsibility of bringing it all out, systematically," includes the truth of the Rapture of the saints, which is the Lord's coming *for* His saints; and which in scripture is distinguished from His Appearing, or, His coming *with* His saints. Since the above was written by J. N. D., what disruption has been made! for men have at least twice presumed to *set dates for the Rapture*, namely: M. Baxter of England, in 1866 set the date for 1924 or 1926, and in 1897 he again set the date for 1903; and in 1914 Caleb J. Baker of Kansas City, Mo., set as a movable date 1915, 1916, 1917; 1922, 1923, 1924; 1929, 1930, 1931; 1936, etc.

The coming of the Lord *with* His saints marks the termination of the "Times of the Gentiles" (See "Gentiles," in the Index of Subjects, in the Scofield Reference Bible), and for this reason it is rightly considered that the setting of any date for the latter is equivalent to *setting a date for the former*. In the following tract, "The Lord's Coming (As to fixing dates for the same)," notice is not always taken as to whether the various dates were set for His coming *for* His saints, which is the *Rapture*; or for His coming *with* His saints, which is His *Appearing*, which terminates the "Times of the Gentiles," and which will take place seven years after the Rapture. The *appearing* closes the 70th week of years. Daniel ix. 24-27.

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### THE LORD'S COMING (As to fixing dates for same)

In John's Gospel, ch. xiii. 2, we have the Lord, "supper being ended," making known to His disciples that He was going to the Father (ch. xiv. 1-4), and, *the first* comforting word he gave them was, that He would come again, and take them to Himself in the Father's House. Then we get

*the second* comforting word (xiv. 16),—the promise of “another Comforter,” “The Holy Ghost” (ver. 26). He, the Blessed Master, would not leave them comfortless. His heart needed His loved ones,—for, “having loved His own, He loved them unto the end,” and desired to have them with Him in His own glory,—“with Me where I am, that they may behold My glory which Thou hast given Me.” (xvii. 24).

- No date was assigned to the moment of His return to fetch His people. They were to be on the watch tower as need be all down the ages; responding from the heart to His word, “Surely I come quickly,” by “Even so, come, Lord Jesus!”

No date was assigned, because “Times and seasons” connect themselves with earth, and earthly things. But this company belonged to *heaven*; and was “not of the world,” even as He was not of the world; and so was not affected by “Times and seasons.” Passing onward as “strangers and pilgrims,” this *heavenly* company (*the Church of God on earth*) now and again remembered the Lord in the breaking of bread and partaking of the cup, according to His expressed desire—“This do in remembrance of Me;” but, this act of *remembering* was to be, “until He come,” apart altogether from any question of a given date as to *when* He would come.

The Church of God *on earth*, as already stated, is essentially, a heavenly Company, composed of lost sinners saved by grace, and sealed with the Holy Spirit “unto the day of redemption.” Jews and Gentiles compose the Church; but, once converted to Christ, and sealed with the Holy Spirit, they are looked upon in Scripture, as “in Christ;” for we read in language that cannot be mistaken, that “in Christ” there is neither Jew nor Greek,—“for ye are all one in Christ Jesus.”

The Jews were God’s earthly people; and the Jewish mind was naturally, occupied with Times and Seasons. They observed days and months, etc. (Lev. xxiii.). It is not surprising, therefore, that the disciples, who were Jews, and had not yet received the promised Comforter, and were as yet unacquainted with the fact that henceforth believers were to be viewed as “all one in Christ Jesus,” raised the question recorded in Acts i. 6, “Lord, wilt Thou *at this time* restore again the Kingdom to Israel?” Thus, their minds are seen to have still a Jewish strain. “*At this time*,”—was in their thoughts; and that, surely, He whom they saw before them as Conqueror both of death and hell, was

the One who could, if He chose, by one mighty deed of power, overwhelm their enemies, and set Israel free from the hated Roman yoke. But no. "It is not *for you* to know the times and the seasons," in connection with the Kingdom, the earthly Kingdom, about which they were enquiring. "But you shall receive power, after that the Holy Ghost is come upon you; and you shall be witnesses unto Me. . . ." (your risen Lord and Master, Israel's true Messiah); "And when He had spoken these things . . . He was taken up . . ." (Acts i. 6-9). Then, as they gazed upon their ascending Lord, two angels in white spake to them, informing them that His return would partake of the same character as His present departure from them. They said, "This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). But, no time, no date, was affixed to their statement. What became the disciples therefore, was, that they were to be "like men that waited for their Lord."

As the ages rolled on, the Church of God *on earth*, the heavenly company, lost sight of the fact that the Lord might return *at any moment*; and *the heart* said, "My Lord *delayeth* His coming." This does not necessarily mean "He is not coming," but *delaying* His coming. Then the restless mind of man set to work, impatient of the *delay*. Surely there must be some reason of which we are unaware, that is the cause of this long *delay*. Perhaps we shall find the cause of it in the Scriptures; some overlooked scripture, text, or event. Then calculations began to be made from some supposed data given in the Book of Daniel, etc. And they forgot that the fact of apparent delay might be that the Church, which is the Body of which Christ is the Head, was *not yet completed*; that still further members were needed to be brought in to effect that completion, as well as God's longsuffering (2 Peter iii. 9).

The early church fathers preached vigorously the second coming of the Lord Jesus, without affixing any date; and this happy condition of things respecting it *continued until A. D. 325*, when, at the Council of Nice, the faith in Christ's return was affirmed. Before long, alas! the Church of Rome repudiated "that blessed hope," branding the teaching of it as heresy! and like the servant who said "in his heart, My Lord delayeth his coming" (Luke xii. 45) began a cruel system of overbearing persecution of God's people, and settled down to the things of the world, eating and drinking with the drunken.



It is curious, however, that the Church of Rome should have, herself, given one of the first examples of fixing dates in connection with the subject; for, in A. D. 950 it was taught that the world would be destroyed in A. D. 1000. It was an awful move on the part of the Romish Church; for, in the intervening years, advantage was taken of the credulity of rich land owners, to persuade them to convey their property to that Church, in order to receive pardon for their sins! In this way the Church of Rome secured possession of about *half of the lands of Europe!!* Well may we say, concerning the enemy of the Lord Jesus and His people, who was at the back of all this, in his effort to obscure the illumination of "that blessed hope" of the Lord's return: "we are not ignorant of his devices."

But, notwithstanding persecution's power, the Lord ever had His faithful followers, though still but a "little flock," as they ever had been. In those dark ages just referred to, the dear Waldensian Christians had this "hope;" and they preached it, notwithstanding any possible opposition on the part of the Romish ecclesiastics; and they did this for long, without assigning any date for it. But, as others have observed, the doctrinal mistake in attributing the role of antichrist to the Pope, soon favored the idea of fixing dates with this teaching; and it was amongst these dear Waldensian Christians this idea seems to have arisen. Martin Luther also appears to have been responsible for a method of date fixing. James Albert Bengel of Germany, who employed similar methods, is reported to have said of Martin Luther, "He interpreted the number of the Beast as denoting 666 years for the period of Papal temporal dominion. According to him that period commenced under Hildebrand, in A. D. 1013."

In A. D. 1571, David Chytraeus, a German theologian, set the years A. D. 1672, and A. D. 1866 as the dates for the Lord's return, basing his conclusions on the 1260 days of Revelation xi. and xii. David Parens, another German scholar, who wrote in A. D. 1608, fixed the year A. D. 1866 for Christ's coming (an eventful year in European politics). John Wesley, following Bengel's method, fixed the year A. D. 1836 as the time of the end. And there were others, of, perhaps, lesser note, whose minds were active upon these lines.

The first movement of any considerable proportions was the Aldbury Conference in England, which met at Aldbury Park, the magnificent estate of Mr. Henry Drummond, an English Statesman, and an active participator in the Irving-

ite movement. These meetings were held annually from A. D. 1825 to A. D. 1830. They were largely attended by Christians (ministers and laymen) of various denominations; and the year 1847 was set as the date for the Lord's return.

The Millerites, followers of Mr. Wm. Miller, a Vermont farmer, likewise fell into the snare of fixing dates for this all-important event, and Miller presented the year-day theory wherever and whenever he preached on the Second Coming of Christ, setting the date in A. D. 1843, which was afterwards corrected by a Mr. S. Snow, who fixed the date positively (?) as Oct. 22, 1844; which correction Mr. Miller accepted. But the day passed as others had done, quite uneventfully.

The most notable revival in this matter today, is the Seventh Day Adventist movement, originating with a little group of fanatics who followed the lead of Ellen G. Harmon (later Mrs. Ellen G. White, leader of the movement). The seventh day adventists taught, and still teach, that in A. D. 1844, Christ left the Mercy-Seat where He had been interceding, and went into an "inner Sanctuary" in heaven, to institute an "investigative judgment," on conclusion of which He will place all the sins of the saints upon the devil, and then He will come back again.

It seems remarkable that any true believer, with reverence for God's Holy Word, can fall into such error, or adopt such strange teaching.

We must pass by the novel theory of the Rev. Michael Baxter, which seems in or about A. D. 1897 to have attracted considerable attention in asserting also that "the wonderful ascension of 144,000 living Christians" would most likely take place on Thursday, March 12, 1903.

For a number of years after this there seems to have been a lull as to fixing dates for the Lord's return. But some well known names have notwithstanding, since erred in the matter, among them being Mr. W. E. Blackstone, author of "Jesus is Coming;" Mr. J. R. Dean, author of "The Bible and Science," and Mr. Harold Norris, who was a disciple of that distinguished man, the late Mr. H. Grat-tan Guinness. All these sadly mistaken theories have done much harm in the work of the Gospel; and much harm also, by bringing the truth as to Christ's second coming into disrepute.

Another writer, well known in certain circles in America, who sought in his day to revive an interest in fixing dates was Mr. Caleb J. Baker, of Kansas City, Mo.

In referring to all these restless movements, one can only feel keen regret that such useful men, as some of these were, should have allowed themselves to have been swept into, or swayed by, anything which can only produce prejudice against a most precious truth, instead of just going on quietly day by day *feeding* upon the Word, satisfied with just heeding what it says, and the Lord's last words recorded in it, "Surely, I come quickly;" and so living, that the life may tell to Him who sees the heart, and to all around, that a true response is rendered, "Even so come, Lord Jesus!"

The late Sir Edward Denny, Baronet, has placed on record the exhortation of the honored servant of God, Samuel Rutherford, viz:

"Persuade yourself that the King is coming. Read His letter sent before Him, Surely I come quickly; and wait with the wearied night watch for the breaking of the eastern sky; and think that you have no tomorrow."

Yes, truly, Watching and ready may we be,

As those who wait their Lord to see!

Jan. 11, 1928.

N. L. N.\*

From profane history we learn that: (1) During the first centuries the faith of the church was pre-millennial. (2) Under Constantine the hope began to wane. (3) Amid the darkness, superstition and blindness of the Middle Ages the hope became almost lost. (4) At the Reformation there was a groping after the hope. (5) Protestantism never fully awakened to the hope. (6) In the present closing days a considerable and increasing number have accepted and are rejoicing in the hope, and are making it widely known. For quotations on the subject from the fathers, apologists, historians, reformers and noted preachers, see "The History of the Doctrine of Our Lord's Return," by I. M. Haldeman. 10c. (Philadelphia School of the Bible, 1721-23 Spring Garden St., Philadelphia, Pa.).

## THE SPIRITUALLY UNEQUALLED LITERATURE OF THE BRETHREN

Now while brethren were characterized by soundness in doctrine, and much sincerity, earnestness and diligence in making known to others, by both oral and written ministry, the many and precious truths recovered to them, they at the same time were not unmindful that their faith and activities in this direction must be attended by a corresponding practical life and walk; though the carrying out of their scriptural teaching and principles was sometimes

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\*It was the custom of Mr. Napoleon Noel to sign his numerous magazine articles and other writings, "N. L. N.," but his official name was N. Noel. (Editor).

marked by failure, and in many ways they have often fallen far below the standard of conduct set for themselves.

One of the leading features of the brethren has been the establishment by them of many Book and Tract Depots, for the dissemination of christian literature, and they have written and published books and papers on a great variety of scriptural subjects, for they are very practical. What is well known as "the brethren's first pamphlet," which is entitled "The Nature and Unity of the Church of Christ," teaching *the unity of Assemblies*, and that Christ in heaven is the Head of the Church of God *on earth*, was written and first published by J. N. D. in 1828, and it is still obtainable from C. A. Hammond. (The volume, "Index to the Collected Writings of J. N. D.," gives the dates of many of his writings.) Space will not here permit us to describe any of their publications, but as even some of their smallest articles, tracts and leaflets show in a measure their humility, charity, piety, faith and zeal, we will produce, at least in part, twelve that are among the smallest of them. Not all of these were written by the brethren, perhaps, but all have been widely circulated by them.

#### TYPICAL TRACTS AND POPULAR POETRY

Gathered to Thy Name, Lord Jesus,  
 Gathered here with one accord,  
 Thine own self we own among us,  
 Faithful to Thy promised word;  
 May our eyes on Thee, blest Savior,  
 Rest with one unceasing gaze,  
 And our hearts, with Thee enraptured,  
 Overflow with songs of praise.\* W. J. H.

#### THE BIBLE, THE UNIVERSAL BOOK\*\*

For ever, O Lord, Thy Word is settled in Heaven,—Psalm cxix. 89.

This Book contains: the mind of God, the state of man, the way of Salvation, the doom of sinners, and the happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's

\*Hymn No. 232, "Hymns Selected and Revised in 1928." Price 1s. 6d. (C. A. Hammond).

\*\*1c a copy. (W. F. Knapp, 120 West Maple Ave., Denver, Colo.). See also another different tract, "The Bible," by J. N. D. 1c. (Erie Bible Truth Depot, Erie, Pa.).



staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here, Heaven is opened, and the gates of Hell disclosed. CHRIST IS ITS GRAND SUBJECT, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

The inspiration of this Book can be established by reference to our own best consciousness and deepest experience. The Book knows me. It has told me all that ever I did; is not this inspiration? It says, "Receive with meekness the engrafted word, which is able to save your souls." Enter-tain the word. Make a welcome guest of it, then you will know whether it is inspired.

Live with it. Deeply and trustfully encourage its entrance into the soul, then you will know whether it gives light. Obey its commandments, then you will know whether it is pure. Make the testimonies your delight, then they will become your counsellors. Eat the word, and see if it does not become the joy and rejoicing of your heart (Jer. xv. 16).

The Bible is the full revelation of the mind and heart of God, and the Incarnate Word is the answer, confirmation and fulfillment of the written Word. The more that is known of the story and scenes of the Bible, the more the spell and the splendor of the Book is increased in its magnetism and majesty. It holds the reader, whilst it awes him; it comforts him, though it condemns him; it woos him, but it wins him; it saves him, and is able to sanctify him as he reverently reads its message in humble reliance upon the constant and gracious ministry of the Holy Spirit, whose mission is to take of the things of Christ and reveal them unto us. The Bible finds its way where the living voice does not penetrate; it enters the sick chamber and can minister to the weak and suffering, who are kept in seclusion, and it is at hand when oral teaching is not available.

It is history, poetry and prophecy, consisting of that which was spoken by the Lord in the past, is His voice for today, and His herald of tomorrow. It weaves the warp of the past into the woof of the future, telling alike of joy and sorrow; songs and lamentations; reward and punishment;

danger and safety; light and darkness; life and death; salvation and judgment; and grace and law. It is living, and it will never cease to operate infallibly (Heb. iv. 12, N. Tr.), until time shall be no more; its Gospel shall be preached and men shall be convicted of sin, and brought to Christ and joyfully and royally welcomed, until He shall rise up and shut the door. (Luke xiii. 25).

This Book is the greatest traveler in the world. It penetrates to every country, civilized and uncivilized. It is seen in the royal palace and in the humble cottage. It is the friend of emperors and beggars. It is read by the light of the dim candle amid Artic snows. It is read under the glare of the equatorial sun. It is read in city and country, amid the crowds and in solitude, and wherever the message is received, it frees the mind from bondage, and fills the heart with gladness.

Over two hundred million copies of the Bible, and seven hundred million Testaments and Portions have been scattered abroad; and in the year 1933 the American Bible Society alone issued 323,109 Bibles, 413,826 Testaments, 7,064,043 Portions, totaling 7,800,978 volumes of the Scriptures. During the past decade they issued 95,000,000 volumes, and since the year 1816, 246,046,560 volumes of the Scriptures. The total of all volumes of the Scriptures issued, from the first printed, is fully 1,000,000,000, in which the B. F. B. S. has had a large share, for the recently issued story of their wonderful work, "Tell the World," p. 109, says: "The B. F. B. S. has sent out nearly 442,500,000 copies of the Scriptures since its foundation in 1804" (price 6d. The British and Foreign Bible Society, 146 Queen Victoria Street, London, E. C. 4). The total issues of the Scriptures throughout the world number 27,500,000 volumes per year, or 8000 volumes per hour the year round. The Scriptures have been published in 1,000 different languages and dialects throughout the world, and during the past decade some portion of the Bible has appeared in a new language at the rate of one in four weeks.

People of many different nations each think and claim that the Bible is best as translated into their own language. Because it is living, it adapts itself to, and fully meets the need of every nation, and, unlike some other books that have been translated, the Bible bears translation into any tongue without losing any of its force or power, and it retains its spiritual and heavenly qualities whatever language it is made to speak. And it is broadcast over the air by radio in many languages and dialects, so that even the

lame, and the blind, and those who are sick or in prison may hear it, wherever they are, all over the world. It is read and taught in over 360,000 Sunday schools, with more than 2,000,000 teachers, and more than 35,000,000 scholars or attendants, besides in many week-day schools, throughout the world. Scripture, the Jewish Word, is the universal Book. The most cultivated nations bow before it, and learn as docile children from its inexhaustible pages; to the rudest tribes light and love are brought from its simple and powerful declarations. While kings and philosophers find wisdom and counsel in this inspired volume, it is the companion of the artisan and merchant, the comfort of the widow, and the instructor of the unlettered and uneducated. There is no age of man when it is not suitable. It gives milk to babes, guidance to the young, strength to men, and consolation to the aged.

The wisdom, correction, consolation, illumination and cheer imparted by the Bible can transform an unattractive, dreary or lonesome tent, apartment, room, or mere residence, to mean all or more than does "home, sweet home," and in the 1,800,000 hotel-rooms in North America there are 1,160,000 Bibles (placed there mostly by the "Gideon's"). The Bible has been sold, loaned, and given away, and read to others, by Christian workers, evangelists and colporteurs, and carried from house to house, about the street, into stores, offices, shops, cafes, market places, hospitals, military barracks and camps, prisons and penitentiaries, on trains and ships, to the lone traveler on the highway, to the farmhouse and the remotest mud hut among the distant hills and on far away plains. Men need life: Therefore men need the Bible. It is the only Book this world has ever had that brings spiritual and eternal life to men; and it is the only Book that is itself living—alive. "The word of God . . . liveth and abideth for ever." Men need a Book like this, and they could not write it themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost" (1 Peter i. 23; 2 Peter i. 21). The Bible reveals what men could never discover for themselves, and it is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John xx. 31). Like the tree of life, whose leaves are for the healing of the nations, this wonderful Book has been the means of blessing to untold thousands in every age, and in every clime.

ADAPTED.

## *A SIMPLE AND EFFECTIVE METHOD OF BIBLE STUDY*

1. What is the primary subject of this chapter?
2. Which is the most precious verse?
3. What are the different things it teaches about Christ?
4. Is there in this chapter any example for me to follow?
5. Did anyone in this chapter do anything that I ought also to do?
6. Is there any error in this chapter which I should avoid?
7. Any command in this chapter? Did God command anything that I ought to do?
8. Is there any promise for me to claim?
9. Is there any prayer that I should echo?

### *CHRISTIAN SIMPLICITY\**

For I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.—2 Cor. xi. 3.

There is a body of Christians in this city who do not recognize denominational bounds, creed excesses, or other sectarian limitations, and who, avoiding those of the non-essential questions that have caused division and woeful controversy since the early days of the Christian Church, meet together for prayer, praise and edification from time to time, away from every influence that would distract their attention from hallowed things. The number of those who thus gather round what they style "the table of the Lord" is, naturally, small, for the "meeting," as the gathering is termed, aims at strict simplicity, and an apostolic primitiveness in the lives of those who attend—qualities that are not exactly in demand in this age of worldly striving, unseemly conduct and personal ostentation.

It was the privilege of a representative of "The Gazette" to be present at a recent meeting of this Christian assembly. Every detail was conducted with the utmost attention to the primal aims of deepest devotion and heartfelt praise. Not an irrelevant word was uttered, no expression approaching to lightness was heard, neither was any hymn sung that did not voice the highest aspirations of the soul after deeper spiritual depths and higher character attainments. Few illustrations and no anecdotes were employed by the speakers—the body has no minister—and the one theme that was uppermost in the remarks was that of emulation of the life of Christ, and earnest seeking to know His will concerning individual experiences. Each one who took part seemed to follow out the line of thought brought out by the preceding speaker, and the result gave the stranger an impression that they had solved the problem of the ages, and had attained Christian unity. The solemnity of such a service cannot but be felt and remembered ever after by those who are privileged to be present.

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\*1s. per 100, Post Free. John Ritchie, Ltd., Kilmarnock, Scotland.



The body is known generically as "the brethren," and there are thousands of communicants throughout the world. The idea of Christian socialism characterizes their conduct in so far as it applies to helping one another, and it has long been evident to thinking Christians that some of the most beautiful characters of those who added to the joys of faith the blessedness of personal experience, owe their inspiration to the influence of "the little flock," as the meeting is sometimes styled. Some of the leading points of their doctrine have thus been summarized:

They believe in the absolute and perfect inspiration of the Bible, which they hold to be, not in name only, but in reality, the Word of God.—2 Pet. i. 21; 2 Tim. iii. 16, 17.

Having this perfect revelation of the mind of God, they refuse all human creeds as being both unnecessary and a presumptuous slur upon His Word.

They, however, have no uncertain belief in the doctrines as unfolded in the Scriptures; the fall and absolute ruin of man; his guilty, lost and helpless condition; the utter worthlessness of works, law-keeping or reformation as a ground of salvation; the amazing love of God in providing a Savior in His blessed Son; the spotless perfection of Christ, both in His Divine nature and His true humanity; reconciliation by the blood-shedding of Christ on the cross, by which alone redemption has been accomplished; His resurrection as the proof of God's acceptance of that atonement.

They see that every believer is warranted to have the fullest assurance of their present and eternal salvation, and that this assurance comes not through feelings or experiences, but by the Word of God. They also see that being saved by Christ's work once for all, the believer can never be lost, but is as secure as though he were in heaven already, because of Christ's death and resurrection.—1 John iii. 2.

They see, however, that Scripture guards from abuse of this doctrine, by insisting upon good works as *the fruit of salvation*; that the believer is to reckon himself dead to sin, and to live not only a moral life, but one of love and devotedness to Christ, and of separation from the ways and thoughts of the world.

They believe that the proper hope of God's people is not the improvement of the world, but the coming of Christ for His own, to raise the dead in Christ and change the living, and then take them all to heaven, and then purge and cleanse the world by judgment, preparatory to the millennium, when Israel and the nations of the earth inhabit it under His rule, but His church will always be with Him, i.e., where Jesus will be.—1 Thess. iv. 17.

They hold that rejecters of the Gospel and all the wicked will "have their part in the lake which burneth with fire and brimstone"—eternal punishment, and not extinction or restoration. They therefore believe in an earnest and affectionate presentation of the simple Gospel of the Grace of God.

As to church government, they refuse as unscriptural all denominational names, and all systems of human devising for church order, believing that the church is one body, composed of all believers, they refuse to assume any name that is not common to all the people of God.

They see, however, a scriptural order of meeting, worship, and discipline, and seek to carry this out.

As to ministry, they refuse all ordination as merely human, but recognize the various gifts which Christ has given to His whole Church.

They believe that when Christians are gathered together for worship there should be no human leader in charge, but that all should be left to the Spirit of God to use whom He may choose in prayer, in praise, or exhortation.—1 Cor. xiv.

They refuse all thought of salary or stipulated remuneration for preaching the Gospel, but hold themselves responsible to minister in temporal affairs to those who give themselves to the Lord's work.—3 John vi. 7.

They take no collections at public meetings and refuse all help from the world.

They meet in hired halls and other modest buildings, believing such to be in accord with the spirit of true worship.

As to ordinances, they believe in Baptism and the Lord's Supper, which last is celebrated weekly.—Acts xx. 7.

### PRAYER

Prayer is the soul's sincere desire, unuttered or expressed. Prayer is the most potential and the most neglected, of all the forces at the control of the disciple. It is, like electricity, at once a great illuminator, messenger, motive power, and therapeutic. It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life. God's universal terms are peculiarly associated with it—"whosoever," "whatsoever," "wheresoever," "whensoever," "all," "any," "every," and the unequivocal "shall" that leaves no doubt of God's purpose to answer true prayer. Prayer moves the hand that moves the world.

### A PRAYER-MEETING ALPHABET

Attend regularly.	Operas, too, unless they increase
Be on time.	your love for prayer-meetings.
Come with prayer.	Pray without ceasing.
Dare difficulties.	Quench not the Spirit.
Eschew excuses.	Redeem the time.
Free the mind from business.	Salute all who come.
Get a friend to come with you.	Take front seats.
Help in the singing.	Unite in every prayer.
Increase your faith.	Visit those who cannot come.
Joy in service.	Write to those you cannot visit.
Kindle devotion.	Yearn for souls.
Let society go.	Zealously strive to win them for
Musicals also.	Christ.
No "doubtful" amusements.	

### THE MISSION OF TRACTS

Tracts can go everywhere. They can go to many places you cannot go. Tracts know no fear, never tire, can be multiplied without end by the press, can travel at little

expense, need no public room to tell their story. They can tell it in the kitchen, parlor, shop, factory, store, airplane, automobile or railway car, or on the broad highway or in the footpath through the fields.

One or two of the smallest copper coins will take several of them to some of the most distant countries, from enlightened christian communities to the darkest heathen lands in the uttermost parts of the earth. The smallest child may give them to its elders who are gray with age, the most illiterate may give or send them to the wisest and most intellectual and scholarly, or the poorest to the richest (or vice versa), by air, by land, or by sea.

They take no note of scoffs, jeers, or taunts. No one can betray them into hasty expression. They never quarrel, never lose their temper, never answer back. They stick to their story, and can tell it over and over again, to one as well as to a multitude, and to a multitude as well as to one.

The noiseless tracts, "tiny points of light," or beams, or rays, can go into homes where men and women sit in darkness and the shadow of death. To many they are their *only* chance to hear and live. Tracts, silent messengers, work 24 hours a day, and may continue their ministry long after we shall have passed off the scene.

### THE PRESENT PORTION OF BELIEVERS

Dear fellow-believer, please take your Bible in hand and read the following passages of Scripture. You will thus see a few of the blessings that a Father's love has secured to us for time and eternity. Blessings that are now ours in all their fullness, given to us freely of God to possess and enjoy while traveling heavenward.

Every believer stands before God now and forever forgiven all trespasses (Col. i. 14; ii. 13). Crucified with Christ (Rom. vi. 6; Gal. ii. 20; vi. 14). This ends his standing in fallen Adam. Quickened, raised, and seated in heavenly places IN CHRIST JESUS (Eph. ii. 5, 6); justified from all things (Acts xiii. 38, 39; Rom. iv. 3, 23; v. 1). MADE MEET to be a partaker of the inheritance of the saints IN LIGHT (Col. i. 12). Made the righteousness of God in Christ Jesus (2 Cor. v. 21; 1 Cor. i. 30). DELIVERED from the power of darkness (Col. i. 13). Translated into the kingdom of God's dear Son (Col. i. 13). Accepted in the Beloved (Eph. i. 6). SAVED (2 Tim. i. 9; Titus iii. 5). Sealed with the Holy Spirit (Eph. i. 13; iv. 30; 2 Cor. i. 22). Indwelt by the Holy Ghost (1 Cor. vi. 19). Perfected forever (Heb. x. 14). Sanctified, Christ in glory being his sanctification (1 Cor. i. 30; vi. 11;

Heb. x. 10). Complete in Christ (Col. ii. 10; John i. 16). A member of Christ's BODY, FLESH, and BONES; and not a bone of Him shall be broken, was the word applied to the type (Eph. v. 30). Blessed with ALL SPIRITUAL BLESSINGS in heavenly places in Christ Jesus (Eph. i. 3). Is kept by the power of God (1 Peter i. 5). Every believer has eternal life and can never perish (John iii. 15, 16; v. 24; vi. 47; x. 27-29). Is born of God, and is God's child (John i. 13; 1 John iii. 1-3). Has Christ as his life (Col. iii. 4; John xi. 25; xiv. 6). Has liberty to enter into the holiest (Heb. x. 19). Has Christ as his High Priest to succor when tempted (Heb. ii. 18; iv. 14-16). Has Christ as his Advocate with the Father if sin is committed (the term "FATHER" shows that relationship has not ceased although communion has been interrupted), and as HE IS FAITHFUL, the restoration of all His own erring ones is thus pledged (1 John ii. 1, 2; John xiii. 1-10). See the case of David (2 Sam. xii. 1-14). Also that of Peter (Luke xxii. 61, 62; John xxii. 15, 17).

Not only were the SINS of every believer borne by Christ when on the cross (See Lev. xvi. 20-22; Isaiah liii. 6; 1 Peter ii. 24; Heb. x. 12), but Christ was made SIN for us by God. The nature being bad, God has judged it and put it away from before Him forever in the cross of Christ.

Christ died, not only as the believer's SIN-BEARER, but as the believer's REPRESENTATIVE. Every believer has thus died—in God's sight, and therefore to faith also,—and now lives in Christ, having Christ's standing before God. Christ in glory is thus the measure of each believer's acceptance before God; for "He [God] hath made us accepted IN THE BELOVED," sharers of His glory (John xvii. 22). Loved by the Father as He is loved (John xvii. 23). What manner of persons ought we to be in all holy conversation and godliness. Not our own, but bought with a price. We are left here ready dressed for heaven, to serve our Deliverer and await His return to take us home. So His word to us is, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord." (Luke xii. 35, 36).

F. P. C.

#### SEVEN STEPS OF PROGRESS IN THE DIVINE LIFE

1. "FORGIVENESS OF SINS" (Col. i. 14). The work of Christ is the righteous basis on which God forgives. The Cross is where sin was put away from before the throne (Heb. i. 3). The blessing becomes ours the moment Christ is received as a *personal* Savior. By faith in God's testi-



mony, sin is then put away from the conscience (Heb. x. 2; Acts xiii. 38, 39).

2. "DEAD TO SIN" (Rom. vi. 2, 6, 8). Sins were not only atoned for but "our old man" is crucified with Christ. Our sinful, guilty past has been closed up in death—"dead with Christ." This is true of every believer. (Col. iii. 3).

3. "SIN CONDEMNED IN THE FLESH" (Rom. viii. 3), is a further lesson, and when learned is the secret of a life of holiness. Sin (the root) is not forgiven, but *condemned*. Thus three things, true of each believer, took place at the Cross: Sins were *put away*; our old man *crucified*; and sin *condemned*.

4. "RECKON YOURSELVES DEAD TO SIN" (the root—Rom. vi. 11). Reckon is *faith* on the believer's part, in accepting God's judgment on ourselves (not realization) and is the secret of the full enjoyment of the three former blessings and the key which unlocks the door of deliverance out of Rom. vii., and puts one in the green pastures of Rom. viii.

5. "BEARING ABOUT IN THE BODY THE DYING OF THE LORD JESUS" (2 Cor. iv. 10). Here we get *experience, realization*, the giving up my will to that of another; owning His perfect claims over me, thus yielding ourselves unto God as those that are alive from the dead (Rom. vi. 13).

6. "DELIVERED UNTO DEATH" (2 Cor. iv. 11). God comes in to assist us in this work; is fully with us in our desires, etc., and permits trials to come across our path as Jesus had when here, and thus we share His path, have fellowship with Him; all this for His glory, and for our help and blessing.

7. "THE LIFE OF JESUS MANIFEST IN OUR MORTAL BODIES" (2 Cor. iv. 6-11). God's purpose is now complete as regards us on earth. The end is reached. "The path of the just is as a shining light which shineth more and more unto the perfect day." We commence at the cross (the basis); faith,—the opened hand which receives the blessing; practical experience in our path; then last, but not least, Christ seen and manifested in us (partially of course); when He comes, this last will be perfect. This is what we are saved for.

A. E. B.

#### WHAT CHARACTERIZED THE AWAKENING SINCE 1827

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. i. 13).

If anything has characterized the awakening of our day, it is surely the distinctness with which the stupendous truths of Christianity have been brought out and put be-

fore the soul. For many centuries the circle of these great truths had been lost, and even that which in part was known was so little defined, that it is a notorious fact that amongst the very best books of so-called theology, the best religious works, only confused presentations of truth could be found. Take, for example, such a subject as the Righteousness of God in the writings of Luther, Calvin, or later divines, and compare its presentation with that which we possess through God's mercy and grace.

The illustration at once suggests itself, to one accustomed to look at the heavenly bodies through a telescope, of the confused image observed before the instrument has been properly brought to a focus. One cannot say positively it is not the moon, but it might be anything else; and as the lines become defined, and the ridges and peaks are traced out clearly on the background, exclamations of admiration are often raised by those who for the first time behold such a sight.

The effort of the enemy from the beginning was to render the outline of the Christian revelation indistinct, particularly concerning the "*One Body*" on earth, of which Christ is the Head in heaven. No enlightened soul has ever read the works of even *the early fathers*\* without feeling inclined to blush for their confused style. The Church of God, whose position and glory were so clearly taught in Paul's writings, is seen undefined through misty haze—the contour is lost! There is the direst tangle as to the separate calling of Israel and the heavenly company; and the focus gets more and more displaced as time goes on, till at last nothing can be seen but a bewildering figure. Thus gradually "the outline" of sound words, so insisted upon by Paul to Timothy, was lost, and the grandest and most blessed truths, majestic in their simplicity, reduced to a hopeless maze of undefined lines. Oh, what would that apostle who exhorted his devoted follower to study to present himself to God a workman not to be ashamed (apportioning aright the Word of Truth), have said to the state of things in the middle ages?

In our day, the truths of Christianity have been brought out clearly and distinctly. Truth has been distinguished

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\*Compare such books as "Gems From (37 of) The Fathers" (Samuel Bagster and Sons, London, or James Pott and Co., N. Y.), with "Selected Passages from the Writings of W. Kelly," "Pilgrim Portions," and "Gleanings from the Writings of J. N. D.," and "Gleanings from the Teachings of G. V. Wigram" (C. A. Hammond).

from error in a general and extensive way, and the several parts of truth, the several truths forming the whole, have been defined with marvelous clearness and precision, the work of the Spirit of God by special gift. No one who is spiritual can doubt the wonderful exactitude with which God has been pleased to set His Word before us in these last days.

An all-important question now arises, Is there not a *tendency to spoil the contour at the present moment*—to obliterate the lines that mark these truths so definitely? It is well known that even in the affairs of this world definitions are very difficult to make, and the man who in the ordinary language of life can define things without saying too much or too little, is justly regarded as a useful person. In divine things, as stated above, we believe in the positive action of the Holy Spirit in gift, and in the choice of the teacher's words; and the danger perhaps we incur in general is rather that of saying too much, and so of rendering obscure that which has already been presented with divine clearness.

Nothing is more striking than a well-defined inscription, and a traveler in South Italy is astonished to see some of the faces of the milestones along the Appian Way as legible as when the marble was cut in the times of Nerva and Trajan. I have been assured that those who seek to renew a once-chiselled stone often succeed in spoiling its distinctness.

Be that as it may, in a day like ours, when we have lost somewhat of the freshness of recovered truth, and many heads and pens are constantly at work, we may fear lest the grand and fundamental truths, so clearly presented to us, and confided as it were to our keeping, be not damaged through our over-desire to develop and explain. The subject is suggestive, and from its very nature demands brevity. Perhaps in many cases there may be a need to study prayerfully *what has already been said and written*, than to seek oneself to develop it. (For this we recommend the 34 vols. of Collected Writings, by J. N. D.)

May God give us not only to keep clear and defined lines, but also hearts to appreciate His truth, and to live as men who value it for His Sake! Doubtless God is still working in many places, and producing this sincere desire to conform to His mind in many souls. May our whole strength be expended in this direction!

## *THE TRUTH IS OUR BOND OF UNION IN THE TESTIMONY*

What is important is not "The Brethren," but the truth they have. . . . God could set them aside, and spread His truth by others—would, I believe, though full of gracious patience, if they be not faithful. Their place is to remain in obscurity and devotedness, not to think of Brethren (it is always wrong to think of ourselves), but of souls, in Christ's name and love, and of His glory and truth only—not to press Brethrenism, but to deal with each soul according to its need, for Christ's sake. . . . Unworldliness, nonconformity to the world, self-denial, abnegation in love to others, is what is called for. . . . Let them walk in love, in the truth, humble, lowly, unworldly, and also for Christ, as little (and content to be little) as when they began, and God will bless them. If not, their candlestick may go (and oh, what sorrow and confusion of face it would be after such grace!) as that of others. . . . doing the work of evangelists, making full proof of their ministry, humble, lowly, devoted, and simple; because devoted in heart, and separated to Christ. As regards also the activity outside them, it is one of the signs of the times, and they should rejoice in it. . . . But it does not give their testimony at all. . . . I do not believe attacks on anything to be our path, but to be superior, and for the truth in grace. . . . Self-defense is every way to be avoided. The Lord will answer for us if we do His will. . . . God has no need of us, but He has need of a people who walk in the truth, in love, and holiness. "I will leave in the midst of thee, an afflicted and poor people, any they shall trust in the name of Jehovah." . . . The gospel we may, and must, rejoice in, yet it only makes the testimony of Brethren outside the camp more necessary than ever; but it must be real. . . . If Brethren fall in with the current Christianity inside the camp, they would be another sect with certain truths.

New York, April 8, 1875.

J. N. D.

(See "Letters of J. N. D.," Vol. 2, pp. 404-407. This letter of J. N. D., complete, 6d. per dozen. "The Bookroom," 39 Beaufort Road, Edgbaston, Birmingham 16, England.)

Christ, the Son of God, hath sent me  
Through the midnight lands;  
Mine the mighty ordination  
Of His pierced Hands. F. B.

## *LOVE MANIFESTED PRACTICALLY*

Love is the filling from one's own another's cup.  
Love is the daily laying down and taking up.  
A choosing of the stony path through each new day,  
That other feet may tread at ease the smoother way.

Love is not blind, but looks ahead through other eyes  
And asks not: "Must I give?" but "May I sacrifice?"  
Love hides its griefs that other hearts and lips may sing  
And burdened walks that others' lives may buoyant wing.

"Love . . . beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. xiii. 4-7).



*"PASS IT ON"*

*Cast thy bread upon the waters, for thou shalt find it after many days. (Ecc. xi. 1.)*

When the Lord has given blessing by a tract or little book  
Do not leave it idly lying in some soon forgotten nook,  
There are others to be watered and hungry souls to feed  
So seek to spread the blessing that has reached you in your need.  
With its freshness yet upon you, ere the first glad glow has gone.  
Let your heart look up for guidance, that your hand may

## PASS IT ON.

And the one from you receiving, blessing gaining, just like you  
Can keep that blessing flowing and "pass it on" anew.  
And when "the day declares it" and you hear the words "Well done"  
How sweet to know the Lord was pleased.

You have read this? PASS IT ON.

## LIVING EPISTLES

(2 Cor. iii. 3)

Is my life an epistle of Christ  
In my speech, my walk, and my ways?  
As with others I meet and converse,  
Does my life testify to His praise?  
As the moon and the stars in the sky  
Reflect rays of light from the sun,  
Does my life in some measure reflect  
The love of the crucified One?  
Believers who trust in His love  
A reflection of Jesus should be  
That others whom daily they meet  
A glimpse of His image may see.  
God, forbid that my letter of life  
Should to any a stumbling block be;  
But grant that Thine own blessed Son  
May be seen—"Christ living in me."

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## CHAPTER III

### SIXTY-SIX PRINCIPAL BRETHREN

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## SIXTY-SIX PRINCIPAL BRETHREN

We sincerely wish to avoid any appearance even of seeking to praise the brethren, or of extolling their work or their piety; for we are to see, serve, exalt and follow "Jesus only." "Humble yourselves in the sight of the Lord, and He shall lift you up" (James iv. 10). We see this in Peter, who said, "Depart from me; for I am a sinful man, O Lord" (Luke v. 8); and in Paul, who wrote, "I am the least of the apostles" (1 Cor. xv. 9), "I am less than the least of all saints" (Eph. iii. 8), "I am nothing" (2 Cor. xii. 11), and "I am the chief of sinners" (1 Tim. i. 15); and in John the Baptist, who said he was only "a voice," and "He must increase, but I must decrease" (John i. 23; iii. 30); and as far as the dear brethren of whom we here give brief accounts lived and acted on this principle, they (one or two or more are still living), or their memory, is to be respected by us now, and they will be abundantly rewarded of the Lord "in that day" (2 Tim. iv. 7, 8).

But, lest they should in any sense or measure seem to take the place of the Lord with us, we will repeat what a dear brother, giving his own judgment, said in a letter recently:

"Concerning biographical details, I have always had more interest in the ministry the Lord has given in recent years, than in the particular channels through which the ministry has come. I know we are exhorted to remember our leaders, but surely the reference is to those whom we know personally, for we are to imitate their faith. I only state, however, my own judgment.

Yours etc., H."

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LORD CONGLETON

No book concerning the gracious revival accorded to God's people more than a hundred years ago would be complete without a reference to Lord Congleton (then known as Mr. John Vesey Parnell).

He was born in London, June 16, 1805; studied at Edinburgh, where he was led to own Christ as his Savior.

A rich uncle left him his property, the annual income from which was £1200, the whole of which he regarded as entrusted to him by his Lord and Master as His steward.

He became acquainted in the early years with other beloved saints of God, who were apparently of the same mind as himself; such as Dr. Cronin, Mr. J. N. Darby, Mr. J. G. Bellett, A. N. Groves, etc., and with whom he met, for a time, at No. 11 Aungier St., Dublin.



On September 18, 1830, he accompanied a Mission party to Bagdad (Asiatic Turkey), to assist Mr. A. N. Groves who was laboring there. After toiling amidst what seemed to be almost insuperable difficulties, placed in their way by the Mohammedans; Lord Congleton, and others, left and visited India; where, finding open doors, they labored for some years. In 1837 he left India, and returned to England, where he continued, for forty-six years, to serve his Lord and Master.

It had been his custom, as it was that of other devoted saints, to rise daily early in the morning, for a period of uninterrupted study of God's word.

In the early morning of Oct. 23, 1883, he was called to his eternal home above.

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### ANTHONY NORRIS GROVES

Mr. A. N. Groves was born at Newton, Hampshire, in 1795; and was converted at Exeter, through Miss Paget, whose name was well known in connection with the work of Messrs. Chapman and Hake at Barnstaple.

One of his first ventures was, to take up and help, a poor mason boy, of the name of Kitto, who had fallen from a ladder, and lost his hearing. Mr. Groves took the lad to Palestine, and the East. When the lad returned to England, he wrote his famous pictorial Bible; was made a D. D.; and afterwards pensioned for life by Queen Victoria.

In Bagdad, Mr. Groves had many trials. The plague was rampant while he was there, carrying off thousands of victims, among them being his noble-hearted wife, Mary Groves. Mr. A. N. Groves wrote in his diary, as to this, "The Lord has this day manifested that the disease of my dear wife is the plague, and of a very dangerous type, so that our hearts are prostrate in the Lord's presence. . . . It is indeed an awful moment. . . . The difference between a child of God and a worldling is not in death, but in the hope the one has in Jesus, while the other is without hope and without God in the world."

From Bagdad, Mr. Groves went on to India. After seeing the needs in many parts of that vast country, he returned to England. On returning to India he took back with him from Barnstaple, Messrs. Beer and Bowden, who settled in the Godavari district. Later, other devoted missionaries followed, and at the present time the work is extended into the Delta and over a wide territory.

The need in India, of more such fundamentalist missionaries who contend earnestly for the faith once delivered to the saints, exists still at the present time, as may be seen from the pamphlet, "The Ravages of the Higher Criticism in the Indian Mission Field," and other more recent literature.

And India, though only a little more than half as large as the United States (i.e., counting the U. S. land surface only, exclusive of water), contains three times as many people.

Years of anxiety and privation told upon Mr. Groves' health, and he was forced to return to England. He fell asleep at Bristol at the house of his brother-in-law, Mr. Geo. Muller, in May, 1853.

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### GEORGE MULLER

Mr. George Muller was born in Prussia, and in his youth plunged into sin and folly. His conversion to God appears to have been strangely sudden; and was mainly brought about by finding himself for the first time in the company of praying people. Truly, "God moves in a mysterious way, His wonders to perform." His life appears at once to have turned wholly to God; and he rapidly grew in the knowledge of the Scriptures.

He was led to reside in Devonshire, and soon became associated with Mr. Henry Craik in the ministry. This partnership lasted until 1866.

In 1832, Messrs. Muller and Craik both came to Bristol, and ministered together at Bethesda Chapel, Bristol, on lines favoring the Baptist denomination view of things. Later, they, along with their congregation, with the exception of a few individuals, went over to the brethren.

As is universally known, Mr. Muller's heart was led out to care for destitute orphans. The aim, he tells us, that he set before him was, not merely the benefit of the orphans, but that the institutions established for them might be a witness to all, that God is, as ever of old, the hearer of prayer. The money that passed through his hands for the orphans, ostensibly in answer to prayer, considerably exceeded a million pounds sterling (more than \$5,000,000). Besides this, he received donations to the extent of £397,000 for circulation of Bibles, and tracts, and for missionary work.

Regarding the entire work, up to the present time, the 96th Annual Report of the Ashley Down Orphanage for 2000 Children, covering the twelve months ending May 26, 1935,

says that since the commencement of the work, almost 100 years ago, £2,239,961, 19s. 8¾d. (about \$11,199,810) has been received for the orphans as the result of prayer to God, without anyone being personally applied to by them for a donation.

Mr. G. Muller passed away March 10, 1898, in his ninety-third year. The summons was, through mercy, momentary and painless.

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### HENRY CRAIK

Mr. Henry Craik was a Scot. For forty-four years he was colleague in ministry of Mr. George Muller of Bristol. He was born at Prestonpans, East Lothian, on the 8th of August, 1805. Entering St. Andrews University at the beginning of the season 1820-1821, he studied under Professor Alexander and Dr. Hunter, where he gained distinction for proficiency in Greek. Having concluded his Philosophy course, he was qualified for entering St. Mary's College, or, The Divinity Hall; and, during all these years he had, he said, been living without God. It was in 1826, when about twenty, that he was converted to God, through the conversation and society of a college companion of the name of John Urquhart.

In July of 1826, he became tutor in the family of Mr. A. N. Groves, then residing in Exeter, for whom his admiration was very great.

In 1831 he became minister of the Baptist Chapel in Shaldon, Devonshire. The same year he married Miss Mary Anderson. She died in 1832. That year he became minister in Gideon Chapel, Bristol; and soon afterwards was joined in the work by Mr. Geo. Muller.

After coming to Bristol, Mr. Craik married, for his second wife, a Miss Howland.

The work which had been commenced at Gideon Chapel was afterwards transferred to Bethesda Chapel; and, a little later, Salem Chapel was also rented; and thus the work progressed.

He fell asleep in 1866, at the age of sixty-one years.

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### THOMAS H. REYNOLDS

Thomas H. Reynolds was born in March, 1830, at Burford, Oxfordshire,\* where he lived until the time of his

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\*This History being intended for general use, it is well to state that Oxfordshire, Yorkshire, Devonshire, Cambridgeshire, Cornwall,

death, in February, 1930. At the death of his father, he having inherited his business, took charge of it, but on the death of his mother, he sold it, but remained in the employ of the local gas company as secretary.

In his childhood he attended the services of an Established Church, where, however, the congregation was somewhat Evangelical. The minister, being a godly man, and possessing light, brought the true believers together in prayer meetings, and issued identification tickets to them, his purpose being to prevent unsaved people from participating in the Communion.

When this Evangelically inclined minister was succeeded by one who was termed "high and dry," a secession followed, and the Evangelicals assembled in various private homes, dividing themselves into three companies, in order not to contravene the Conventicle Act, which was still in force, and made the assembling together of twenty or more persons for religious services illegal, unless they belonged to some recognized sect. One of their number, Mr. William Tuckwell (Mr. Reynolds' uncle), used to read a sermon from time to time in these assemblies, and ultimately minister the Word to them. While Mr. Reynolds was absent in London, one of the early "brethren," Mr. George Page of Cheltenham, hearing in his travels of this community at Burford, visited them, with the result that they came into fellowship with "brethren."

Mr. Reynolds became connected with "brethren" in his youth, and would relate how, after the divergence of 1848, he gathered with a company of those who met in separation from the Newtonians, in a small Room over a bible truth depot at Bristol. When Mr. Darby returned to England, after a season of labor for the Lord on the Continent of Europe, he met with them in this Room, and, speaking on Matt. xviii. 20, strengthened and edified them, and said to them: "If we have lost our brethren, we still have the Lord."

Mr. Reynolds was a diligent student of Scripture, acquainted with the Hebrew as well as the Greek, and often contributed to magazines, notably to "A Voice to the Faithful," edited by J. B. Stoney, both he and Mr. Stoney being in the Raven communion. Latterly he was unable to attend

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Somersetshire, Surrey, Hertfordshire, Lincolnshire, Lancashire, Northumberland and Herefordshire, are some among the 54 counties into which England, including Wales, is divided; and Burford, Bristol, Bournemouth, Exeter, Oxford, Cambridge, Barnstaple, Greenwich, Brixton, Glanton and Alnwick, are cities or places in England, some of them being named for the counties in which they are located.



conferences, but had continued ministering in his local assembly until within three or four years of his decease, in his ninety-ninth year.

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### THE EARL OF CARRICK

It is a pleasure to record the conversion to Christ of any in, what has been termed, the upper ranks of Society; for such was the Earl of Carrick, once a Guardsman, and close acquaintance of the late King Edward VII.

The Right Honorable Somerset Arthur Butler, fifth Earl of Carrick and Viscount Ikerrin was born January 30, 1835.

He was educated at Harrow, joined the 1st Battalion Grenadier Guards in 1853, took part in the campaign in the Crimea in 1855, being at the siege of Sebastopol, for which he had the medal with clasps. King Edward VII. joined his regiment, and was placed in his company. The Earl of Carrick's retirement from the Army took place in 1862.

He was converted in 1869. After his conversion, he set to work to study God's word. He labored on the Prayer Book Revision Committee, trying, with four or five others, to get it so altered as to be according to the Scriptures. In this, he says, "We entirely failed, but I learned that the whole Church of Ireland organization, from the top to the bottom, was unscriptural, and that it must be swept away—it could not be made scriptural." In answer to prayer, he learned that it was in accordance with the word of God that believers should meet together each Lord's day to remember the Lord in the breaking of bread. This he did, three or four others joining with him in it.

His mother, Lady Carrick, was an intelligent Christian, whose prayers and example greatly, if unconsciously at the time, influenced him.

The last time he gave an address in public, he took for his subject, "The Coming of the Lord." His last address at Mount Juliet, his country seat, was on the 5th Chapter of 2nd Corinthians, when he pointed out some of the things concerning which Paul said, "I know;" dwelling especially on the 10th and 20th verses, and explained about the judgment seat of Christ, that it will be for believers.

He sojourned for a brief time with his half-sister, the Dowager Countess of Clancarty, who was very ill. He appears then to have contracted a chill, and congestion of the lungs followed. He soon realized that he was in a dying condition. "I will be in the glory-land before the morning,"

he said; and so it proved to be. Inquiring how his sister was, and hearing she was better, he said, "Thank God," and then he sank to rest, without even a sigh, in the early morning hours (3:30 a. m.), December 22, 1901.

The funeral took place at his seat, Mount Juliet, in County Kilkenny. It was largely attended by all classes, including even the Protestant and Roman Catholic clergy of Kilkenny, Thomastown, and surrounding districts, testifying to the very high esteem in which he was held.

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### CHARLES STANLEY

Charles Stanley of Rotherham, was born in a Yorkshire village, and was left an orphan at four years of age. At seven, he earned his living by working in the fields; attending the village school in the winter months. His conversion took place when he was a boy of fourteen; and, shortly afterwards, he began to seriously speak for his Lord and Master to one and another around him.

Many, very many, have reason to bless God for help derived from the perusal of tracts and booklets bearing his well known initials "C. S."

For many years he traversed England as a Commercial traveler; doing, all the while, "the work of an Evangelist." Speaking of his early days, forty years after, he says, "Seldom, in those days, did the Lord open my lips without some soul being converted. . . . I have met them everywhere, ten, twenty, or thirty years after."

Beloved Charles Stanley was one of those who believed in the Lord's *special* and *direct* guidance, as may be gathered from his book, "*The way the Lord hath led me*," the name of which was afterwards changed to "Incidents of Gospel Work" (Price 2s. C. A. Hammond). Here is an instance. "Three of us *felt led* to go to Leamington. We had a little notice printed, about the size of a small envelope, asking the Christians at Leamington to come together in the Music Hall at three o'clock for prayer, for the Lord's blessing on the word to be preached in the Hall that night. About 200 came together, and Oh! what a cry of united expecting prayer went up to the Throne of grace! At seven, the large Hall was filled. That night, God answered prayer. It was the birth-night of many precious souls. It was said some hundreds found deliverance and blessing that night."

He was an Evangelist indeed. He lived it. By the way side, by the river side, on railway trains, and on steam-

boats, at balls and races, in halls and chapels, in kitchens and drawing rooms, theatres and concert halls, Charles Stanley nobly witnessed for his Lord.

Speaking of his well-known address on "Mephibosheth," he remarked, "I believe the Lord rarely ever led me to preach from Mephibosheth without souls being converted." He has been pleased to use that tract very often, when repeated to the sick and the dying; and, also, through others preaching it. Mr. M. told me he had preached it in very many cities and towns in America, and, he thought, "never without souls being brought to God. It would fill a volume to tell of the great number of cases that have been brought before my own notice."

We ourselves remember well, at a very large meeting in North London, how earnestly and strongly he pressed the prayerful study of the *Epistle to the Romans* on young preachers of the Gospel; and we recall also his addresses to a large and very respectable company at Seymour Hall, in the early seventies, in the west end of London; and the calm, earnest manner that characterized them. The Hall was packed; and the quiet that reigned throughout was deeply impressive.

He fell asleep in the Lord in 1889, aged 67, having left behind him a legacy in the form of the C. S. tracts, for believers and unbelievers, carrying with them no uncertain sound.

The church of God has much to thank God for, in regard to the earnest labors and example of beloved Charles Stanley.

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### HENRY GROVES

Mr. H. Groves was the eldest son of Mr. A. N. Groves; and was born at Exeter in November, 1818. Together with his brother Frank, he had, for his earliest teacher, Mr. Henry Craik, afterwards co-pastor with Mr. Geo. Muller of Bethesda Chapel, Bristol.

He was ten years old, when, with his brother Frank, he accompanied his parents and John Kitto, to Bagdad, in 1829. In April of the following year, the plague broke out in that city, the mortality often considerably exceeding a thousand a day. Mrs. Groves, his mother, died of the plague; and the city was, ere long, besieged by a Turkish Army. It was, indeed, a terrible time.

At length, deliverance came. The boys' deaf tutor out there (afterwards the celebrated Dr. Kitto) returned home;

and other friends who shortly arrived, took up the work of their education.

So terrible were the experiences the family endured, that Mr. H. Groves said, that after leaving England, he could not remember that he was a boy at all.

The brothers left Persia for India in 1834; and there they assisted their father in mission work.

During 1857, Mr. H. Groves visited England and Ireland, and also America; and in 1862 was set free for Gospel work. He resided ultimately at Kendal, which, during the following three-and-twenty years, during his service in the Gospel up and down the country, never ceased to be his home. He fell asleep there in July, 1891, after fourteen months illness, resulting from a chill contracted in May 1890, which brought to light a serious state of vital organs in the form of a sudden paralytic weakness.

The funeral took place at Kendal on the 7th of July, 1891, the address, etc., being conducted by Mr. James Wright of Bristol.

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#### F. C. BLAND

Mr. F. C. Bland was born in 1826 at Derriquin upon the Kenmare River, County Kerry, Ireland.

He entered Trinity College, and received his Arts degree from the University of Dublin. In 1859 he served the office of High Sheriff for Kerry.

Dromore Castle (where lived the beloved Mr. R. J. Mahony) and Derriquin were neighboring estates, and the two gentlemen became friends.

The Ulster revival of 1859, and the Dublin awakening of 1860, had failed to make any sensible impression upon the people of the south. But God worked there in His own way. A friend from a Midland county, hearing of the work, paid a visit to Dromore, bringing with him Mr. C. H. Macintosh. A meeting was arranged, and the closing passage to the Second Chapter of the Epistle of Titus was Mr. C. H. M.'s subject. Among the number who attended were Mr. and Mrs. Bland; and both of them were brought to Christ in consequence.

During Mr. D. L. Moody's meetings at the Opera House in London, scarcely a day passed that Mr. Moody did not spend an hour with Mr. F. C. Bland over the Bible.

It has been said that the testimony of his life might have found expression in the words of the 119th Psalm, "I



am a companion of all them that fear thee, and that keep thy precepts.”

In a conversation with a christian friend, he indicated what he would wish to have recorded on his grave, “Just my name, and this one word, ‘*obtained mercy*’ (1 Peter ii. 10).

“It is but one word in the original.

“What a pity it is we cannot

“render it simply ‘*merciéd*’.”

He contracted an illness at Weston-super-Mare. From there he was removed to South Kensington, the residence of his son, Dr. Bland, under whose care he remained until he fell asleep, upon 5th April, 1894.

He wrote some simple, but instructive papers on prophecy; and a useful booklet entitled, “Things as they are but ought not to be.”

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### THE EARL OF CAVAN

Lord Cavan was born in 1815.

He was “born again” in life’s prime; and, from that moment, the Person, the cause, and the reproach of Christ, became his joy and glory.

He married, in 1838, a lady who proved to be a “help-meet” indeed.

He made Weston-super-Mare his home,—building “The Lodge” in 1860, around which abode many precious memories clustered. “The Lodge” was lent to the late Lord Radstock in the early Autumn of 1866, with the desire that blessing might redound to God’s glory. This desire was graciously granted by a remarkable ingathering of precious souls.

From the year 1864, during a continued summer residence for the benefit of the health of his family, in the north of Scotland, the work of the Spirit of God was greatly deepened in his soul. In Edinburgh, in 1874, he was among those who greeted Messrs. Moody and Sankey in that city.

As an Evangelist in the truest sense of the word; he took an active interest in mission enterprise. Both he and the Countess of Cavan evinced special interest in the inhabitants of the village of Milton, near Weston. The Island of Achill in Ireland benefited by his efforts to ameliorate the condition of the people there, by getting roads made, promoting fisheries, building a substantial pier, and other matters. For several years, he and Lady Cavan spent some

time there amongst the inhabitants, being interested, also, in their spiritual welfare.

His illness, in the early spring of 1887, caused great anxiety to his friends, but much prayer was offered on his behalf; and he was restored to partial health.

The "blessed hope" of the Lord's return was a theme very dear to his heart.

He passed away on 16th December, 1887, his body being interred at Weston Cemetery on 22nd December.

A fitting sequel to the life of one who so abounded in the hope of the Lord's return, was his silver-bordered memorial card, containing simply the following words: "We shall not all sleep, but we shall all be changed."

CAVAN

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### ANDREW MILLER

Mr. Andrew Miller was born in the village of Kilmaurs, Ayrshire, on the 27th January, 1810. As a young man, he entered the firm of Smith, Anderson & Co., Glasgow, eventually taking up the London Branch of the firm, afterwards changed to Miller, Son & Torrance, of Cannon Street.

Whilst supervising a large London business, Mr. Miller was, for a considerable time, the voluntary pastor of a Baptist Church in William Street. As light from the word of God followed, the sectarian principles were left behind, and the believers gathered on Scriptural lines, Mr. Miller continuing to labor as an honored brother amongst them.

He was an earnest Evangelist, greatly used of God as such. It was no uncommon thing for him "to bathe his impassioned appeals with tears" (as the writer hereof can well testify).

He wrote some valuable papers on Church history.\* He also encouraged the writing, wrote the introduction, and, it is understood, largely helped to finance, the issues of C. H. M.'s, "Notes on Genesis, Exodus, etc.," the most popular and extensively circulated of all the varied volumes connected with, what has been termed, for want of a better phrase, "The Brethren movement." His own very informing and useful volume, "The Brethren: Their Origin, Progress and Testimony," now out of print, awaits some kind brother's offer to reprint it.

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\*"Short Papers on Church History," by Andrew Miller (in three volumes. Per vol., 5s. Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England).

Mr. Miller, before he had associated himself with the Christians called brethren, was one day invited by a christian gentleman to attend a Bible reading which was held in his drawing room each week. "I accepted the invitation," he said, "and went; but such stranger was I to that kind of thing, that I went in full evening dress, and found myself the only one so attired, which made me feel very uncomfortable. We were invited into the dining room for refreshments, and then adjourned to the drawing room for the Bible reading. After prayer, a passage of Scripture was reverently read, and a deeply interesting conversation followed. As I listened to the unfolding of the inspired volume, I began to discover that the Bible contained such wonderful truths, to which I was an entire stranger, that I soon forgot my 'evening dress' and made up my mind to attend the next weekly Bible reading, if the host would invite me. This he did, and I attended week by week, learning more and more of the wonderful truths of God; and becoming better acquainted with the great purposes of redeeming love and grace. Thus, I was led to cast in my lot with the so-called 'brethren'."

It grieved him to the heart to find the growing apathy in Gospel work among the Saints in the different assemblies he visited. Many were so occupied with "Church Truth" and "Dispensational Teaching," that they were losing sight of a perishing world, and in danger of becoming indifferent to Gospel work altogether.

"In labors more abundant" for half a century, and in suffering scarcely less so, near the end, he fell asleep on 8th May, 1883, almost his last words being, "*Nothing counts but Christ.*"

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### J. DENHAM SMITH

Joseph Denham Smith was born July, 1817. His widowed mother, a devoted Christian, had her prayers for her son abundantly rewarded. How well does the writer remember his addresses, both at the Iron Room, Clapton, and at George's Hall, Langham Place. What characterized his addresses was the extreme simplicity with which the profoundest truths were presented.

It appears that it was in 1841 that he commenced his more recognized public ministry at Newry, in Ireland. Thence, he removed to Kingstown in 1848, where he devoted himself to the pastorate of a church he was instrumental

in planting in Northumberland Avenue, which became a centre of spiritual life to many.

In 1859, when a wave of blessing was passing over the North of Ireland, Mr. John Morley of Clapton, accompanied by Mr. Denham Smith, visited Belfast, Ballymena, and other places which appeared to be centres of this work. A remarkable outburst of spiritual blessing on 9th Sept. that year in the church at Kingstown continued for many months with blessing to thousands of souls. Services were even held on board the Express boats running between Kingstown and Holyhead, which were remarkably owned of God.

Persons from all sections of society, and not merely from the poorer classes, were brought under the saving power of the Holy Spirit. Among them was Mr. Shuldham Henry, whose addresses at St. George's Hall, we have listened to with interest. He was converted to God through the instrumentality of Mr. Denham Smith in 1860.

From Kingstown, Mr. J. D. Smith went to Dublin. The Metropolitan Hall meetings there will never be forgotten by any privileged to attend them. Thousands flocked together in the morning, and remained hour after hour,—many often without refreshments, until ten and eleven at night.

Amidst such scenes of awakenings and conversions, it is not to be wondered at that Mr. Denham Smith could no longer be bound by denominational bonds. A suitable Hall for religious services was erected, so that Dublin might be "a centre of evangelizing effort," in which building Mr. Denham Smith could Co-operate with devoted ministers and servants of Christ. In this way was erected Merrion Memorial Hall, Dublin.

Paris, Geneva, London all became scenes of Mr. Denham Smith's activities in the Gospel. And crowded meetings were to be seen in Freemason's Hall, St. James' Hall, Sadler's Wells Theatre, Upper Clapton, and St. George's Hall. Mr. Denham Smith had also many fruitful drawing room meetings in the homes of John and Samuel Morley. Rooms at Wood's Hotel (London) were engaged for more private Bible readings, which were afterwards published under the title of "Life Truths."

But those were wonderful days, when people were eager to hear the gospel, not only from the lips of Mr. Denham Smith, but from those of many others of the Lord's Servants.

Mr. D. Smith not only served his master by preaching the gospel. He served him also by his pen, being the author of some sweet hymns, and devotional works, such as "The Prophet of Glory," etc.



He "fell asleep" on March 5th, 1889. His wish had long been expressed that he might pass away in his sleep, and this wish was accorded him, in the presence of his beloved wife, and of his children also (except one of them). Quietly and peacefully, without a sigh or struggle, he passed into the presence of his beloved Lord and Master.

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### JOHN MORLEY

Mr. John Morley was born at Homerton, Hackney, London, 4th June, 1807. He resided in the same parish until his home-call, when close on ninety. Samuel Morely, M. P. for Bristol, was his brother. So also was Wm. Morley of Bow (London).

In early days they enjoyed the personal friendship of Dr. Binney, Dr. J. Pye Smith, and many other well known servants of God of that day.

On leaving school in 1823, Mr. J. Morley joined his father's business, the famous firm of I. and R. Morley.

On 28th May, 1846, he married Lydia Ann Patrick of Clapton, who proved a helpmeet indeed.

On retirement from business, Mr. J. Morley devoted his time to the Lord's work, visiting, in this connection, many parts of Britain and Europe. In 1859 he paid a visit to Ireland, and, in the company of Mr. J. Denham Smith, saw something of the revival which was spreading rapidly through many parts.

The remarkable years, 1859 to 1863 were seasons of gathering of many men who were afterwards used mightily in the Lord's service, including R. J. Mahony of Dromore Castle, W. T. Crosbie of Tralee, F. C. Bland of Derryquin, Geo. F. Trench, J. Alfred Trench, Townsend Trench, T. Shuldham Henry, and many others.

Mr. J. Morley had the Iron Room erected at his own expense in Upper Clapton. It was opened in 1867, and became the birthplace of many souls, under the preachings of such servants of God as Howard Johnston, Herbert Taylor, J. G. McVicar, Wm. Lincoln, Rice T. Hopkins, H. W. Soltau, Henry Heath, Trevor Francis, and several others; all being names well known in those wonderful days.

Later on, Mr. J. Morley erected a substantial and more centrally situated Hall, called Clapton Hall, in Alpham Road, Cazenove Road, near Stoke Newington Station. Mr. J. Morley also, for many years, kept what they called the

roll book, which, at one time, showed at least 800 names on its pages.

He "fell asleep" in the opening moment of the year 1896, his last words being, "My Savior, My Savior!"

On 8th January, the mortal remains were laid beside those of his brother and other members of the Morley family in Abney Park Cemetery, London.

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### JOHN ELIOT HOWARD

Mr. J. E. Howard was born in 1807. He was the son of Mr. Luke Howard, the eminent meteorologist. After leaving school, he went into his father's business at Stratford, London, and was a member of the firm of Howard & Sons, the well-known quinine makers etc., up to the time of his death.

He was brought up as a Member of the Society of Friends, but in 1836, he, with his wife, were baptized, and consequently resigned his connection with the Society of Friends. On 4th December, 1836, he partook of the Lord's supper at the Baptist Chapel, Tottenham, Eng. At thirty years of age he was active in preaching the gospel in and around Tottenham; and on 4th November, 1838 he with others commenced breaking bread in the simple way that characterized the principles of "Brethren." In 1839 he built the Hall or Room in Brook Street, Tottenham, and in 1842 eighty-eight were breaking bread there on those early principles.

He was known in scientific circles as an eminent quinologist, and was elected a Fellow of the Royal Society in 1874; he was also a Fellow of the Linnean Society; and of other scientific societies at home and on the Continent.

In his early days, he was actively engaged in the controversy amongst "Friends," and many publications issued from his pen.

For over forty years he was a faithful minister of the Gospel; and was very deeply interested in the cause of foreign missions. A useful work that issued from his pen was entitled, "Lectures on the Scriptural Truths most opposed to Puseyism." In 1865 he wrote a volume of lectures on "Scripture and Science," which has been much valued, showing that there can be no conflict between the *facts* of nature and the Word of God.

In 1883 he purchased the lease of the Lecture Hall, High Road, Tottenham. He preached there as usual, twice on the

Sunday before his death, with much solemnity and power, on the words:

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.” (1 Thess. v. 9, 10).

His audience little thought that they were listening to his last discourse.

“Yes, that is the central point,” he said; “Christ died for us, and we live through Him. What matters it, then, whether we wake or sleep? We live and shall live together, with Him.”

He was taken ill on Tuesday, 20th November, 1883, but no danger was apprehended until Thursday morning, when he gently fell asleep in Jesus at his residence, “Lord’s Meade,” Tottenham.

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#### T. SHULDHAM HENRY

T. Shuldham Henry, M.A., L.L.B., was the only son of the late P. Shuldham Henry, D.D., President of Queen’s College, Belfast. Brought up for the English bar, he relinquished his profession when he was converted to God in 1860. As he himself used to say, he “gave up law for grace.”

He had been a gay, thoughtless man of the world, wholly engrossed in its pleasures. A much loved brother-in-law, an Officer of the 91st Argyllshire Regiment, died in his arms, exclaiming, “I am going to Jesus.” He was the chief mourner, with a little nephew of four years of age. When his brother-in-law’s remains were lowered into the grave, and the words pronounced, “Ashes to ashes, and dust to dust,” God spoke to his soul and he felt, if his body was in that coffin now where would his soul be? This was the divine arrow for awakening him from his sleep of spiritual death. Soon after he was induced to go and hear Mr. J. Denham Smith preach at Kingstown, Dublin; and through him he was led into peace and rest.

Returning to London he was led to address children’s meetings, with much blessing from God. He then conducted “Additional Theatre Services,” in the “Surrey,” “Victoria,” “City of London,” and “Soho,” theatres. He became the companion of Reginald Radcliffe, visiting many places in the united Kingdom and Ireland. They preached in Paris, with much accompanying blessing. The people flocked in crowds

to hear them. But the Emperor Napoleon's minister of the Interior put an end to these public meetings.

Mr. Henry, parting from Mr. Radcliffe who went to Lancashire, then went to Plymouth; and thence to Ireland (County Kerry). For many years he was associated with Merrion Hall, Dublin, the Clapton Hall and St. George's Hall, London.

A rheumatic seizure laid him low; he lingered till January 2nd, 1894, and, after uttering the words, "This mortal will soon put on Immortality," he passed into the presence of his Savior.

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### PAUL J. LOIZEAUX

Paul J. Loizeaux was born, at the town of Lemé, in the Department of the Aisne, in Northern France, in 1841. As far back as the family history is known, his ancestors had been Protestant, and it was at least partly due to the fact that his parents were evangelical, that they moved to America in 1853. They settled in the fertile lands (then prairie) of Iowa, near the village of Vinton, where they prospered. Though they revered the Bible, and it was read morning and evening at the family altar, it remained for their son Paul, after he had, some years later, received the full light of the gospel and found peace through reading Rom. iii., and afterwards deliverance through reading Col. iii. 3, "For ye are dead," to bring them, as well as others of the family, into the full assurance and blessing of the present dispensation of God's free grace.

In 1860 Mr. Paul J. Loizeaux went to New York to attend "Charlier Institute," an advanced collegiate establishment, of which his uncle was originator and proprietor, where, after two years, he graduated with first honors. He then began the study of law, but soon abandoned it for reasons of conscience. While a student in New York he made the acquaintance of Miss Celia Sanderson, of Milwaukee, who was also attending school in the Metropolis, and whom he later married, in 1868. After their marriage, they lived at Vinton, Iowa, and Mr. Loizeaux gave himself to the preaching of the gospel in a large territory surrounding Vinton.

In 1870, receiving an invitation to attend a conference of "brethren" at Guelph, Ontario, Canada, he went there, and meeting and hearing various zealous evangelists, and learning much precious truth from Mr. Darby, who was



present, he then identified himself with "brethren." His wife had already been identified with them in Milwaukee. A wider field now opened to him, and he preached the gospel to large audiences in many places, and with much blessing.

In 1879 he moved to New York, and then to Plainfield, N. J., after which he devoted much time to visiting the assemblies, though his particular field was ever the gospel. He wrote a number of pamphlets, etc., including "Daniel Mann," of which 170,000 have been printed in the United States alone, and several millions more, it is said, in Great Britain. He departed to be with Christ on Oct. 3, 1916, in his 75th year.

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### DONALD ROSS

Donald Ross was born 11th February, 1823, of godly parents in Rosshire, Scotland, and was brought up in the nurture and admonition of the Lord.

He was connected with the established Church of Scotland, and left it at the disruption of 1843, and identified himself with the Free Church. On his removal to Edinburgh he attached himself to the church of which Mr. Tasker was minister, and actively engaged in Evangelistic work. From 1858 to 1860 he was missionary among the miners of Lanarkshire. In 1860 he was appointed Secretary and Superintendent of the North East Coast Mission, making the City of Aberdeen his headquarters. These were days when there was great spiritual blessing in Scotland; thousands of persons of all ranks and classes being led to own Christ as their Savior and Lord. In 1870, he started the Northern Evangelistic Association. Soon afterwards that Society was dissolved; and he ceased to be connected with any denomination. He commenced a monthly paper called "The Northern Evangelist and Intelligencer," which was afterwards called "The Northern Witness," and now is styled "The Witness."

In 1876, he visited the United States of America, for preaching purposes. In 1879 he moved his family thither, making Chicago his centre, for several years; so that, as a result of his persistency, there are in that city four meetings of Christians that break bread on open lines. He started a tract depot in Chicago; and for some 20 years he issued a monthly magazine entitled "Our Record."

Near the end of his journey he said, "I will be eighty on the 11th February; and if I had another eighty before me, I would spend them in this gospel of God's grace. There is

no other work of such importance in the whole world. All other investments amount to nothing compared with this."

He fell asleep at Chicago, on 13th February, 1903.

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### THOMAS RYAN

Thomas Ryan came of a good family stock in the South of Ireland. In his early days he had been a lover of hunting and other rural pleasures, quite regardless of the things of God; but being "intended for the Church," as the saying is, he went to Dublin to carry on his University studies. In the good providence of God he was soon brought under the influence of such men as Mr. J. G. Bellett, and many other leaders of, what is usually known as, the early "Brethren" movement—(not a nice term, by the way).

For forty years he devoted himself to the ministry of the word; and having a fair knowledge of Hebrew and Greek, he was very helpful in his ministry. Many of the poor who, for years, attended the Gospel meetings in the Dublin City Mission, etc., rejoiced in the simplicity and affection with which he preached the Gospel to them.

He was the Author of "Notes on the Acts of the Apostles," "Notes on the Book of Revelation," etc.

With marked singleness of heart he gave himself for all the latter years of his life to the fulfilment of the much needed ministry emphasized by the Apostle Paul in 2 Timothy ii. 2, until on the 14th of January, 1905, at the good old age of 95, he passed into the presence of his Lord and Master.

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### ALBERT MIDLANE

Albert Midlane was born in Newport (Carisbrooke parish), Isle of Wight, England, 23rd January, 1825. He was the author of the well known hymn, "There's a Friend for little children," and many other sacred songs.

He never knew the blessing of a godly father; but admitted that he owed much to a spiritually minded mother, and a devoted sister. He commenced life as a printer, but afterwards became an ironmonger's assistant, and for long years was in business on his own account.

In his boyhood he was brought into touch with the Rev. Thomas Binnie, from whom he may have received some impetus to persevere in the poetic line. His first hymn to be used was, "God bless our Sunday School," written when he

was 19 years of age. After that hymns and poems to the number of about one thousand issued from his pen; such as, "Revive thy work, O Lord;" "Oh what a Savior is Jesus, the Lord!" "Salvation, Oh Salvation, endearing precious sound;" "All things are ready, Come!" and "Passing onward, quickly passing."

"There's a Friend for little Children," was sent as a contribution to a magazine edited by the late Mr. C. H. Mackintosh, called "Good news for the Young;" and was first printed as the concluding article to that monthly, for 1859, under the heading, "Above the bright blue sky." It at once attained to world-wide popularity.

Mr. Midlane lived to see the celebration of the jubilee of his best known hymn, and he had the pleasure of hearing three thousand children assembled in St. Paul's Cathedral, London, blending their voices in "There's a Friend for little children;" as well as attending an open air service in his native town, on February 7th, when his voice was heard in public for the last time by the crowds of old and young, who had assembled to honor their fellow townsman.

The standard tune, "In Memoriam," to which it is often sung, was composed by Sir John Stainer. Queen Victoria graciously accepted several volumes of his compositions, and the Prince Consort purchased a number for circulation among his friends.

On March 20th, 1901, Mr. and Mrs. Midlane celebrated their golden wedding. On Jan. 23rd, 1909, the *County Press*, to which he had contributed many pieces, contained one of his last poems, entitled, "On my 84th Birthday." On Thursday morning, February 11th, he was stricken with an apoplectic seizure, passing away quietly in his sleep just as the morning of Lord's day, February 28th, 1909, was approaching.

His body was carried from Forest Villa, so long his abode, to Carisbrooke Cemetery, and laid to rest with the singing of his own hymns, "Star of the Morning, Rise!" and, "One lasting, long Amen," concluding with a number of children's voices uniting in, "There's a Friend for little Children." A pathos was put to the scene by the interment of a little child not twenty yards away, whilst the last verse of the children's hymn was being sung.

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### HENRY HEATH

Henry Heath was born at Teignmouth on 16th November, 1815.

About the year 1839, in the village of Tawstock, he was engaged as the schoolmaster in the school connected to the Tawstock Church. During this time he was studying for holy orders, and whilst thus engaged, he was introduced to the late Mr. R. C. Chapman, of Barnstaple, who gave him an invitation to the Bible readings held in No. 9, New Building, every Thursday. To these readings he regularly came when his duties in the School were finished. These visits resulted in a life long friendship with Mr. R. C. Chapman, and, from that time—to quote Mr. Chapman's own words, "there was always Henry Heath's room at our house, ready for him when he came."

About 1848, he went to Hackney (London), where he lived for twenty-one years. From there, he went to Woolpit, a remote village in the heart of Suffolk. Here he lived nearly thirty years of his life, never forgetting the Scripture, "Seekest thou great things for thyself, seek them not" (Jer. xlv. 5).

He fell asleep in the year 1900. He was one of "the three Henry's;" often heard spoken of in those days. The other two were Henry Groves of Kendal, and Henry Dyer of Bath.

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### HENRY DEVINE

Henry Devine was born in Manchester, England, April 26, 1838, and departed to be with Christ July 16, 1911. He began his connection with Greeks in business in his native city, and then after his marriage it became their one desire to labor together for the Lord in Greece, where they started in 1892, and continued there until his death, except for brief visits to England, France, Switzerland, Germany and Holland.

His labors there were much blessed of God, so that doors were opened to him to carry the gospel almost everywhere in Greece. He often longed and prayed that others might be sent of the Lord to assist in the work, and in the same year in which he died he wrote to the late Mr. R. Brockhaus:

"The thought often comes to me that perhaps the Lord will soon send to Greece some one of His own choosing. . . . The path is now free from the difficulties which I met with at the beginning of my service here, and there are few towns or villages where I could not introduce a brother to some who are favorable to the gospel."



His last illness was very brief, and his home-call unexpected. He left Athens on Thursday morning, June 22, 1911, in his usual health, with the intention of spending some weeks in the cooler climate of England for a much needed rest; and on the following Saturday the steamer brought him and his daughter Helene and two friends with them, to Brindisi. Symptoms of coming suffering showed themselves at Milan, and by the time they reached Paris on Monday night, the 26th, it was found necessary to send for the doctor. On July 1, he was moved to a nursing home in the outskirts of Paris, where, in spite of every care and some passing glimpses of hope, he fell asleep on Sunday, July 16, in much peace and joy, ever thinking of the country to which his life had been devoted.

On the previous Sunday, when taking leave of his eldest son, he had quoted in a whisper, "All things work together for good to them that love God." There was an apparent reviving on Wednesday but the next day he said to his daughter, "There is no cure for this." On the same day two of the French brethren came to see him, and he said, "My daughter and I have been repeatedly reading Psalms ciii. and xlvii., and we are ready for whatever the Lord wills for me, whether to stay or go." Many felt it was a gracious ordering of our heavenly Father that he was allowed to come as far as to Paris, so that he could be within reach of those members of his family who could not possibly have taken leave of him had he passed away in Greece.

The funeral took place in the cemetery at Neuilly, outside Paris, on Tuesday, July 18th; three brethren from London, and one from Dusseldorf, and one from Holland joining the family and a few of our Paris brethren, for the occasion.

Mr. Devine's wife, who was a Greek, having died some years previously, their daughter Helene, after the death of her father, returned to Athens in January, 1912, and was able to continue very much useful and necessary service for the Lord; visiting young Christians, and others; and arranging tracts and papers for printing. A year after her return, Miss Devine was married to Mr. Athanasius Carpos, with whom she had been well acquainted for over 13 years, and who is a native of Livadion, near Ellassona, in Macedonia, and was therefore a Turkish subject. But since the Balkanic Wars this country has come under Greek rule again, and consequently he is now a Greek subject.

Mr. A. Carpos, whose father was a priest of the Greek church, knows several languages, and was then as now giv-

ing all of his time to the Lord's work. He is much used of God for blessing to souls. He is a faithful man as a Greek to the Greeks, and even in the year 1908, while he was yet engaged in business, he did very much preaching, and personal gospel work. He translated for Mr. Devine for many years after the death of Mrs. Devine. He also translated many of his tracts. So dear Henry Devine's desires and prayers for the continuance and advancement of the Lord's work in Greece have been answered. Now we enter into the joy of John iv. 37, 38.

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### GEORGE F. TRENCH

George Frederick Trench was the son of Frederick Fitz-John Trench, formerly a Cavalry Officer in India, latterly rector of Staplestown, Ireland.

He was born in 1841; aroused as to his soul's welfare whilst being prepared for Confirmation; convicted of sin through an address of H. Grattan Guinness; and soon afterwards found "peace."

When at college, where he obtained his degree, a friendship sprang up between himself and a fellow student who was afterwards known as Sir Robert Anderson. This friendship continued without interruption for fifty years.

He married Miss Talbot-Crosbie, and made his home at Abbeylands, Ardfert, County Kerry, Ireland; and regularly held meetings for religious purposes in the Granary at Ardfert.

When Messrs. Moody and Sankey visited Ireland on their well-remembered evangelistic tour in the British Isles, Mr. Trench threw himself heart and soul into the work.

For over forty years he was a frequent contributor to "The Witness," "The Christian," and other magazines.

After suffering for some time, his closing days were very peaceful. The home-call came on 11th November, 1915, and his body was interred in Mount Jerome Cemetery, Dublin.

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### HENRY MOORHOUSE

Henry Moorhouse was born in the city of Manchester. When very young he was sent to jail on more than one occasion. Afterwards, he joined the Army, but was bought off by his father at considerable cost.

Passing the Alhambra Circus (Manchester) where Richard Weaver was preaching, he listened to the good news that often poured from that dear man's lips, and became suddenly and soundly converted to God. He at once sought in every way he could to bear witness to his Savior's grace; and it was, in those early days, his joy to spend much time in distributing tracts, speaking to individuals personally about their souls, and in the streets and market places calling aloud to multitudes to "flee from the wrath to come!"

Many of the present generation would hardly know the names of earnest christians who were once well known, with whom Henry Moorhouse came much in contact; and whose names it is a pleasure to older Christians to recall. Richard Weaver from the coalpit; John Hambleton, the converted Actor; Edward Usher, a dockyard laborer; William Carter, the converted sweep; Henry Varley, a butcher; Joshua Poole, known as "Fiddler Joss,"; Reginald Radcliffe, the Liverpool lawyer; Brownlow North, the man of fashion and wealth; H. Grattan Guinness; D. L. Moody; Ira D. Sankey; C. H. Spurgeon, and many others.

A trio, consisting of John Hambleton (preacher), Edward Usher (singer) and young Henry Moorhouse, attended the tercentenary of William Shakespeare at Stratford-on-Avon. They bore aloft textboards bearing the words "Christ for me! Praise the Lord! Mercy's free!" and created no small stir. These heroes visited race meetings, haunts of vice, and evil men and women in the slums. They held theatre services in London, and sometimes as many as fourteen theatres would be filled Sunday nights. All of this, and their visits to public executions (then not uncommon), and work among Roman Catholics in many parts of Ireland; is told in a small booklet called, "Buds, Blossoms, and Fruits of the Revival."

Incessant labors soon told on Henry Moorhouse's strength. At length, he set out for the United States, arriving in Philadelphia in 1868. So hearty was the welcome, that he was free to pay five visits in the following ten years.

The late Mr. D. L. Moody has graphically described the six nights dear Henry Moorhouse preached on John iii. 16. He says, "In closing up that seventh sermon, he said, 'For seven nights, I have been trying to tell you how much God loves you, but this poor stammering tongue of mine will not let me. If I could ascend Jacob's ladder and ask Gabriel, who stands in the presence of the Almighty, to tell me how

much love God the Father has for this poor lost world, all that Gabriel could say would be, that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' I have never forgotten those nights," says Mr. Moody, "I have preached a different Gospel since; and I have had more power with God and man since then."

During the last few years of his life, he engaged in preaching and selling the Scriptures from a Bible carriage. In two years he sold over 150,000 Bibles and Testaments, and gave away millions of books and tracts.

He fell asleep on 28th Dec., 1880, in his fortieth year; and his grave is in Ardwick Cemetery, Manchester, not far from that of Richard Weaver. On the memorial to Moorhouse is engraved "John iii. 16."

It is nice to know that in his last letter, he wrote, "Ask prayer for me to suffer for Christ" (for his last year was one of much suffering) "more than ever I preached for Him: I only want to glorify him."

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### HARRISON ORD

Harrison Ord was born in Yorkshire on March 11th, 1833. And in early days pursued the career of an Engineer.

Mr. C. H. Spurgeon, in 1857, was preaching in the Surrey Gardens Music Hall. One Lord's day morning in February of that year he formed a unit in a crowd of 10,000 attending that preaching.

On that morning the arrow of conviction reached him. But it was not until, in a prayer meeting some time after, that he found peace.

Before long, the bench of the Engineer was forsaken for the platform of the preacher; and Mr. Ord became very widely and successfully used in winning souls to the Savior.

After a protracted tent campaign in 1875, followed by further preachings at Bath, where he and his family resided, his strength gave way, and his strong voice became reduced to a whisper. Added to this trial was the loss of his wife. As medically advised, he now embarked with his eldest daughter for Melbourne on Feb. 7th, 1876, after being commended to God by friends in Welbeck Hall, London.

A fifteen weeks passage had the desired beneficial effect; and he found ample work to do, not only in Australia, but New Zealand also, Dunedin, Christchurch, Nelson, Auckland, were all visited. Then, after six months service, he



returned to the work in Australia. Afterwards, he visited "the old country" in the summer of 1880. His visit to Dublin (Ireland) was rendered memorable for him by his marrying a well known Christian in Ireland, Miss Keppell, who was in every way fitted to be his helpmeet, and a foster mother to his children.

He revisited Melbourne, Tasmania, and New Zealand. For many months though, he suffered much. The end, however, on the night of January 1st, 1907, was reached in apparently perfect peace.

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### WILLIAM LINCOLN

William Lincoln was born in 1825, in the East of London, and converted to God at the age of 17.

Desiring to serve the Lord, he first thought of missionary work; and was a year studying under the Church Missionary Society, but was refused on account of his parents having died of consumption. He then entered at King's College, London, of which he became an associate; was ordained at Preston in 1849, by the Bishop of Manchester; and finally came up to London as curate at St. George's, Southwark. In 1859 he obtained the appointment as minister of Beresford Chapel, Walworth (London). Here his preaching was very attractive, and the place was soon filled to excess. To this the writer can bear witness, as, in 1868, on a visit to London, he attended Beresford Chapel, which, indeed, was filled to excess.

In 1862 he broke his connection with the Anglican communion. He read out his reasons to a congregation which crowded the building to the utmost. The result was that there was a greatly reduced attendance though large numbers still continued with him, a few, however, dropping off by degrees.

Immediately after his secession, he wrote a book entitled "The Javelin of Phinehas," attacking the idea of the union between church and State.

Mr. Lincoln loved to press the truth of the Lord's imminent return; and his lectures, which the writer attended, at Welbeck Street Hall, in 1873, on the Book of Revelation, appeared in a paper issued in those days entitled "The latter rain," and subsequently as a volume.

The last time he spoke in public was on 18th Sept., 1887, and, remarkably enough, it was upon the early verses of 2 Cor. v.

He quietly fell asleep, after enduring much weakness, early on the morning of 25th April, 1888.

His body was interred at Honor Oak Cemetery on 30th April, many well-known christians being present at the grave.

The last answer he could give upon earth, when asked if he was happy, was, "Yes, in the Lord."

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### WILLIAM JOSEPH LOWE

William Joseph Lowe was born near Regent's Park, London, in 1838, of godly parents, who were attached to the Church of England. When a child, he was, fortunately, for some time at school under Mr. J. G. Deck, the well-known hymn writer, and afterwards, at Tusculum, near Bideford, under Mr. William Hake, who afterwards became well-known as the friend and companion of Mr. Robert Chapman, of Barnstaple. At the latter school, the tutor to the boys in the upper classes was Mr. Henry Soltau, from whom Mr. Lowe received much scriptural instruction. During the years 1856-1857 he attended the Elm Grove Collegiate Institution, near Ealing, where he gained the highest distinctions; winning in the latter year the Silver Medal Prizes for Greek, Latin, French, German, Geometry and Algebra, with the highest marks for diligence and perseverance. After leaving school, he studied civil engineering in London, and in 1859 he accepted a most important supervisory position with the Madras Irrigation and Canal Company, in India. While employed in India, he interested himself in the welfare of those in need, and also corresponded with and ministered to the Lord's servants laboring in His vineyard, in which grace he continued all his life. Resigning his position because of the Indian climate having affected his health, he went, in 1864, to Switzerland, intending, after there regaining his health, to go to labor for the Lord in Canada, among the French speaking population in the Province of Quebec.

At this time he met Mr. Darby, and an incident then occurred, clearly in the ordering of God, through which he became interested in and occupied with more difficult tasks, and a wider field, than he had contemplated, and in which his talents came into fuller use. The proof sheets of Mr. Darby's French translation of the New Testament were, at the first casually passed to Mr. Lowe, to look over, and the number of discrepancies he found, and the value of the im-

provements he suggested, so surprised and impressed Mr. Darby that he said: "You are just the man we want here, you must now stop and help us." During Mr. Darby's last illness, Mr. Lowe waited much on him, and now and again heard his closing words of counsel, and Mr. Darby took his hand and drew him to him to kiss him, thanking him most heartily for all cooperation in his work, and said: "We have worked together and rejoiced together. God bless you."

Mr. Lowe was converted as a boy in his 'teens at the old Kennington Room in South London, through the late Mr. Leans, whose gifts and devotedness he much admired. There also he was received into christian fellowship, when Dr. Cronin and Colonel Langford were prominent men. He would speak also of the abiding influence of a visit of two or three weeks in those early days to Mr. William Kelly in Guernsey, which was a turning point in some respects in his life, as also of a later visit on his return from India. He served the Lord with remarkable energy and faithfulness for more than sixty years. He travelled and labored in His service incessantly, and was well known in the gatherings in Belgium, France, Germany, Holland, Spain and Switzerland, not a few of which were the fruit of his own ministry. He also visited the United States and Canada. He had a practical working knowledge of ten, if not eleven, languages.

He was married to Miss Ellen McAdam, the daughter of the late Mr. Christopher McAdam, of Notting Hill, London, on September 15th, 1885, after having known the family and cooperated in much service for the Lord for many years. After the death of Mr. McAdam (at St. Leonards-on-Sea) who was very well known, and who had labored much for the Lord, especially in distributing help to the laborers in foreign lands, Mr. Lowe took over this work, including the editing of the *Letters of Interest*. This he continued to do for nearly forty years. He departed to be with Christ in his eighty-eighth year, in the early hours of September 29th, 1927, at his home, 34 Woodside Ave., Wimbledon, London, S. W. The funeral, which took place at Gap Road Cemetery, was attended by a large and representative company of the Lord's people.

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#### DR. J. L. MACLEAN

John Lindsay Maclean, the second son of George and Sarah Maclean, was born on 23rd Oct., 1830, at Nassau, the capital of the Bahama Islands, where his father, an Officer in the Commissariat Department, was serving. After the

Crimean War, Commissary General Maclean was made a K. C. B., and of course was known as General Sir George Maclean. The father died in 1861, and the mother, Lady Sarah Maclean, died in 1889.

Mr. J. L. Maclean entered the Royal Military College, Sandhurst, England; and obtained a commission, and a Captaincy in his regiment.

At Malta, he accompanied the Colonel of his regiment to a Bible-reading, and was soon led to a personal knowledge of the Lord Jesus Christ.

One day, in a railway carriage in England, he was bearing witness for his Master, when a lady present said she could not understand how one who sought to spread the gospel of peace, could carry a sword. This led to such serious heart searchings, as to cause him to give up his military position.

He then studied for the Medical profession, took his medical diploma at Edinburgh in 1861, married Miss Harriet Warren in 1863, and, in the June of that year, went to reside at Leominster, where Mr. and Mrs. Yapp were living.

Dr. Maclean took considerable interest in Mission work abroad. A paper entitled "The Gospel in Italy" (a work in which Count Guicciardini took part), was signed by "J. L. Maclean" in 1875. Mr. H. Groves of Kendal, and Mr. H. Dyer of Exeter appear to have been afterwards associated with him in receiving offerings for mission work. He removed to Bath with Mrs. Maclean, after the death of Mr. J. M. Code of that city.

How these names revive ancient memories in the mind and heart of the writer! Mr. Code, with his dear colleague, Mr. Silversides, and Dr. Maclean all retain a very affectionate place in his heart.

The "*Missionary Echo*" was begun in 1872, the names attached to it being H. Groves and J. L. Maclean. In 1885, this paper gave place to the present larger paper bearing title of "*Echoes of Service*," which was again enlarged in 1891.

In addition to "*Echoes of Service*," he and Mr. Henry Groves edited the "*Golden Lamp*" until 1889, when, on account of Mr. Groves' failing health, it was undertaken by Mr. W. H. Bennet, until discontinued in 1890.

The well-known Leominster Conferences were begun by Mr. Wm. Yapp, with the assistance of Dr. Maclean, in 1874.

The malady, "Bright's disease," which at last proved fatal, began to make itself seriously felt early in 1906. On



October 19th he spoke an affectionate word to his wife, as if he knew that he was going; and soon after one o'clock on that day he peacefully fell asleep.

On 23rd Oct., his 76th birthday, he was buried, the body being borne to the hearse, and thence to the grave at Locksbrook Cemetery, Bath, by missionaries from India, China, South America, and the Straits.

It has been said that "those who knew him best, would testify most, that he was 'a good and faithful servant'." But this, as much else, awaits its utterance from the Master's lips, by whom actions are weighed.

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### JOHN R. CALDWELL

John R. Caldwell was born in Dublin on 26th May, 1839. His father was a leader in connection with the Independent Church; and brought up his son religiously; but it was not until 1860 that he was converted to God, through the instrumentality of Mr. Gordon Forlong, a well-known gentleman-evangelist of that day, who had been invited by the Elders of Ewing Place Church to hold a series of meetings in that Church, which young Caldwell attended.

After exercise of conscience, Mr. J. R. Caldwell severed his connection with the Congregational denomination, adopted Baptist views of immersion, with his friend and partner, Geo. Young; and, associating himself with christians meeting on what are called open lines, he became Editor of their magazine called "The Witness."

The first real signs of closing years were manifest in 1905, but it was not until 14th January, 1917, he fell asleep, after weary months of pain and weakness.

During his lifetime, he had been an advocate of "systematic giving," which, it has been said, "meant, in his position, a liberality considerably above what most would judge."

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### HENRY FROWDE

Henry Frowde, M.A., was born on February 8, 1841. He was a noted publisher of bibles, in both the King James and the English Revised Versions; and almost everyone has seen Oxford bibles, with, "Henry Frowde, Oxford Warehouse, Amen Corner, London," or a similar inscription, either on the title page, or on the page facing it. In 1857 he was in the employ of the Religious Tract Society, and in 1874 he became connected with the Oxford University Press, and

it was then that his name was placed in the Book that is "the world's best seller," where it is seen all over the earth; which is a rare thing; though George Washington's name and picture, which appear on the U. S., 2c and 3c postage stamps, has been seen, handled and read very much more. He was in fellowship with Exclusive brethren.

He departed to be with Christ, March 3, 1927, having been in poor health since 1913, at which time he had retired from business.

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### ALBERT ROBERT FENN

Albert Robert Fenn was born in London, in 1832.

His childhood was bright and happy, but his boyhood and early manhood were saddened by family troubles.

He entered the Borough Road Training College at eighteen years of age, with the object of becoming a schoolmaster; and he was duly appointed to the charge of a school in Lincolnshire.

Deeply convicted of sin, he prayed much for deliverance. Many weeks passed, when, one night, after his housekeeper had retired, he determined to make one more long prayer, and a last tremendous effort to gain salvation; if that did not succeed, he would despair. He had not been long on his knees when, in the language of the leper, he cried out with all his soul, "Lord, if Thou wilt, Thou canst make me clean." This was, evidently, a Spirit-taught cry,—and the same Holy Spirit brought the reply with power to his soul, "I will, be thou clean." He arose from his knees full of joy, so much so, that he felt he "wanted to die, and go to heaven."

The Wesleyans, in those days, ever on the alert to set young christians to work, with much persevering persuasion induced him to preach.

The character of some who partook of the Lord's supper at church, concerned him. He saw from Scripture that it was an ordinance for true christians, and it was too evident that certain persons who participated monthly were not true christians.

In this state of mind he consulted Mr. Andrew Jukes, author of, "The Offerings." Mr. Jukes pressed upon him the being first and most concerned about maintaining a good condition of soul, saying, "A good condition is more important than a good position."

Mr. Fenn ultimately became a missionary in Spain. Early in his christian career he became an abstainer from alcoholic beverages; and, persevering in this course, he found that,

even in Spain, where the use at meals of the simple wines of the country is universal, its habitual use could be dispensed with. He had, alas! to mourn over two brothers who had ruined their healths, their businesses, and their families, through drink.

While in Lincolnshire, he married Miss Annie Thorns, a devoted and gifted christian. Rapid consumption, however, took her from his side twenty weeks after their marriage.

He took a school in Bristol; and a Bible-class for young men, and, in the summer, open-air preaching occupied some of the evenings, as well as evangelizing in surrounding villages on Saturday afternoons and the Sundays.

About this time, he married a second time.

He was very frequently led to pray for Austria, Italy, and Spain, as regards the gospel. In 1869, Mr. and Mrs. Henry Payne, and Mr. and Mrs. Albert Robert Fenn, started together for the work of evangelizing, in Spain.

Six months were spent in Madrid, learning the language; then, in 1870, Barcelona was visited, where day and night schools were started. A small company of christians united themselves to Mr. Fenn and his wife. Then the second Carlist rising disturbed the work; and twice Mr. Fenn narrowly escaped assassination in Barcelona. In 1874, Mr. Fenn and his wife returned to Madrid, where, for 21 years they carried on work for God.

In April, 1895, with healths considerably weakened owing to the exhausting climate of Madrid, they returned to England; their place being taken by Mr. and Mrs. Faithfull.

Mr. Fenn had had three slight seizures in Spain, and before dawn on July 29th, 1896, he had a severe one in his sleep.

On August 3rd, he passed away, being conscious almost to the last. Before he lost his speech, he said, "I have no other hope but in Christ."

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### WILLIAM COLLINGWOOD

William Collingwood was born at Greenwich on 23rd April, 1819. He was educated at Oxford, at Christ Church School, where he showed great aptitude for classics

He became an artist, and rapidly came to the front as a painter of interiors and landscapes.

For some time, he attached himself to Dr. McNeile, of St. Jude's, at Liverpool, a then famous Evangelical Churchman. Ere long he left the establishment, and associated

himself with a few Christians who met at Back Canning Street, Liverpool; and afterwards in Crown Street Hall (built by Mr. Collingwood).

In 1850, he contemplated going out to China in the double capacity of artist and missionary; but this was prevented by his marriage in the next year, with Marie Imhoff, daughter of a notary at Arbon, Switzerland.

In 1890 he settled at Bristol, meeting in company with Mr. George Muller at Bethesda.

On Whit Sunday, May 31, he was present at the morning meeting in Bethesda, but was very feeble. On the following Saturday, a stroke of paralysis laid him low. On 25th June, 1903, a change for the worst occurred; and on the afternoon of that day he fell asleep in the 85th year of his age.

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### JAMES WRIGHT

James Wright was born in Bristol in 1826, his parents were God fearing members of the Society of Friends.

At the age of 14, he received Christ as his Savior. He ultimately severed his connection with the Society of Friends, and connected himself with some Christians at Tottenham. In 1840 he returned to Bristol, and there associated himself with Messrs. Muller and Craik at Bethesda Chapel, Bristol.

On leaving school, he went into business. In 1851 he married Miss Ann Willington Hitchins. In 1856 business again took him to London, and he lived in Hackney for several years, where, when he was 30 years old, he became Superintendent of the Sunday School of Paragon Road, Hackney.

In 1859, he accepted Mr. Muller's invitation to become one of his helpers in the work at Ashley Down. He remained in this work until his death,—a period of nearly 45 years.

In 1870, Mr. Muller, shortly after the death of his first wife, opened his mind to Mr. Wright, telling him that he considered it to be the will of God that he should become his successor. After long hesitation, Mr. Wright came to the conclusion that it would not be his duty any longer to refuse. Very shortly after this, Mr. Wright's wife died; thus, within a few months both Mr. Muller and Mr. Wright sustained a similar bereavement.

In 1871, Mr. Wright married Mr. Muller's daughter; and in 1872, he became associated with Mr. Muller as director.



During 1875, and 1892, Mr. Wright was left in sole charge of the work at Ashley Down for many months together, Mr. Muller being on a world-wide preaching tour.

In 1890, Mrs. Wright, after 18 years of married life, a time of "unbroken felicity," fell asleep in Christ.

From the Autumn of that year Mr. Wright made his home with his neices, the Misses Witby. On March 6th, 1898, the sudden homecall of Mr. Muller left him in the position of sole director. "It is the same oratorio" wrote Dr. Pierson, on reading Mr. Wright's first report, "without alteration of theme, time, or even key; the leading performer is indeed no more, but another hand takes up his instrument, and, trembling with emotion, he continues the unfinished strain, so that there is no interruption."

After some weeks of waiting on God, Mr. Wright asked Mr. G. Fred Bergin, whom he had known intimately for 25 years, to become associated director. He consented; and for seven years, they had intense mutual joy in working together.

He was very fond of music, having a beautiful bass voice; and for many years he led the singing in Bethesda Chapel, Bristol.

He thus continued in full vigor of body and soul, until the beginning of 1905, when he was laid aside with a carbuncle, which led, after a time, to blood poisoning.

Just before the end came, Mr. Bergin said to him, "Near-ing home, beloved brother!" to which he seemed to assent by a grip of his hand. Shortly after that at four o'clock on Sunday afternoon, January 29th, 1905, he quietly fell asleep at the age of 78.

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### ALFRED J. HOLIDAY

Alfred J. Holiday was born and educated in London.

He had the advantage, not only of an excellent education, but of being brought up in an artistic and literary circle, and this had a life-long effect upon his character. He taught "Needed Truth" views in "The Churches of the Saints." (3d. John Ritchie, Kilmarnock, Scotland).

Brought to the Lord when he was 16 years of age, he at once dedicated his energies to the Lord's work.

The manner of his conversion was decidedly unusual. One Sunday evening at Church, hearing the gospel clearly stated, he believed and was saved, although he had had no previous soul exercise. After the service, he said to his companion, "I am saved," and, to his delight, his friend replied, "So am I."

Not long after this, Mr. Reginald Radcliffe found him out, and encouraged him to preach. This he did, on Primrose Hill, London, and elsewhere.

About this time he was introduced to the Howards of Tottenham, who, Aquila and Priscilla-like, expounded the word of God to him more fully.

Business took him to Birmingham where he continued his gospel work. In that city, also, he married Miss Atchison, of London, in whom he found a true helpmeet, with whom he could have real fellowship, spiritually and intellectually.

After a few years he removed to Bradford, to become financial manager to Lord Masham (then Mr. S. C. Lister).

For thirteen years of his life he had lived at Featherstone, as manager for Lord Masham's estate and Colliery there. He was used, also, to build up a meeting in that place, there being no meeting when he first went to reside there.

He fell asleep on February 8th, 1905, aged 64; and his end was, not only peaceful, but triumphant. Amongst his dying words, were, "I have had many happy, happy years of service for the Lord down here, but I am now to be promoted higher, higher, higher."

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### DR. W. T. P. WOLSTON

Walter Thomas Prideaux Wolston was born at Brixham, Devon, 6th Sept., 1840. He says himself that, before he was converted, he was a most thorough going young worldling, deeply immersed in its pleasures and its sin.

On 4th December, 1860 he left his country home in Devonshire for London, to continue some legal studies he was engaged in, intending to return home for a visit at Christmas, as he had to fulfil a number of worldly engagements, in connection with the Glee Band, of which he was a prominent member.

Before Christmas came round, however, the Lord had met and saved him.

The first Sunday, after reaching London, it was suggested to him by an acquaintance that they should go and hear Richard Weaver, the Collier preacher, whose preaching was attracting thousands. He was convicted of sin that night; but it was not until the following Sunday evening, after hearing Charles Stanley preach the gospel, that the light dawned in his soul, and he "found peace," and immediately came right out for God.

In 1864, under the distinct apprehension that the Lord had called him to work in Scotland, even with the offer of considerable advancement in England, he left London, and came to Edinburgh. He established himself as physician in Edinburgh, where, by his skill, he acquired a large practice. In Dr. Wolston were combined personality, ability, and grace, so that he was universally acknowledged to be a skillful and kindly christian doctor. But he always found time, in the midst of his busy practice, to tell out the old story; and he used to rent Halls and Theatres for this purpose. He had a wonderful influence over young men, and volumes of his lectures may be obtained from, "Gospel Messenger" Office, 5 Bristo Place, Edinburgh, Scotland.

He was the Editor of the magazine entitled God's Glad Tidings, afterwards altered to *The Gospel Messenger*, for forty-five years, and many, very many, clearly written Gospel booklets came from his pen. So that, by means of the printed page, as well as by means of public preachings, and individual dealings, Dr. Wolston has been, through the grace of God, a means of blessing to thousands of both saints and sinners.

He gave up his medical practice in 1909, and thereupon fulfilled a long standing wish to visit Australia and New Zealand. He afterwards paid two visits to Norway. During the second visit to Norway, in February, 1915, he was stricken with paralysis, and was brought home to Weston-super-Mare, where he lay helpless for two years.

A few weeks before the end he had another seizure which rendered him unconscious to everything of earth, but it was quite evident to his devoted wife he was in constant and uninterrupted communion with the Lord he had loved so long and served so faithfully. On the 11th March, 1917, at the age of seventy-six, this truly fine christian man passed up to be with Christ.

The writer can recall the first occasion on which he heard Dr. Wolston preach the gospel. It was in the Alexandra Hall, Lewisham, London; and the subject was Luke xix., dwelling especially on, "Zacchaeus, make haste and come down," etc., "Make haste!" "Make haste!" he urged in his fine manly voice. Needless to say the Hall was crowded; and we were informed of one decided conversion that night, that of a daughter of the then celebrated and beloved Christian Court Doctor,—Dr. Kidd.

Oh! for more of the two fine and splendid specimens of christians, like Dr. Christopher Wolston and Dr. Walter Wolston!

## TIMOTHEE OPHIR LOIZEAUX

T. O. Loizeaux was born in Lemé, department of the Aisne, France, on Dec. 27th, 1843, and departed to be with Christ March 15th, 1927, aged 83, 2 months, 19 days.

He was brought to the United States at the age of nine years. He found peace with God, after much exercise, through the instrumentality of his beloved brother Paul, in young manhood, though doubtless converted some years before.

With the same brother in 1876 the *Bible Truth Depot* was begun at Vinton, Iowa. To further its usefulness the *Depot* was moved to New York in 1879. To this blessed work, much owned of God, was given a long life of faithful devoted service, often with great trial of faith and suffering of body, as he was subject to asthma from early years.

One of the special gifts from the Lord that characterized him was that of pastor, and to the close of his life he delighted in thus serving our blessed Lord in serving His people.

In 1869 he married Anna Mabel Roberts; of which union there were born nine sons and three daughters, all but three surviving him, as well as the dear partner of his life. In 1881 he moved with his family to Plainfield, a suburb of New York, and here, until taken Home, he showed in the Assembly and at home an even and consistent Christian life, commanding the respect of all with whom he came in contact and the love of those who knew him.

His constant prayer for his children was that they might know and honor the Lord and to him was given the great joy of seeing each of them confessing Him as their Savior.

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WILLIAM TROTTER

William Trotter's ministry was much blessed to souls, and two of his books, namely, "Plain Papers on Prophetic Subjects," and "Eight Lectures on Prophecy," and the pamphlet, "Five Letters on Worship," all of which are still published (Morrish), are a precious legacy for the people of God, to help them to "rightly divide the word of truth," dispensationally, and otherwise. His paper called "Heaven" (C. A. Hammond) is most cheering and uplifting.

He also wrote a small book on the Bethesda trouble, entitled, "The Whole Case of Plymouth and Bethesda" (Morrish), the accuracy and fairness of which has never, with any reason, that we are aware of, been questioned. Born in



1818, he was converted at 12 years of age; began to preach at 14; and was ordained a minister of the Methodist New Connexion at 19, being located for a time at Halifax, and also at York. But seeing that the servant of the Lord must be guided and go where he is sent by Him alone, he resigned and became identified with the brethren. He was called away to his home above in the year 1865, at 47 years of age.

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DR. C. J. DAVIS

Dr. C. J. Davis, well known in his day as The Good Black Doctor, was born of colored parents, and was one of a family of ten, and noted too for his strong domestic affection. "Of all my children," wrote his mother, "he seemed the most tender and considerate for me, and would weep himself to sleep if anything tired me." He became one of the House Physicians at St. Bartholomew's Hospital, where, in the first year of study he gained the examiner's prize for proficiency in practical Anatomy, and a junior scholarship in Anatomy, Physiology and Chemistry. During the Franco Prussian war in 1870, he volunteered his services to assist the suffering and fever stricken peasantry of eastern France. He devoted himself with remarkable skill and energy to the treatment of large numbers of sick and wounded, and to the establishment of soup kitchens which gave food and life to *hundreds* of starving people. "But his enthusiasm," said the "Lancet" medical journal, "carried him beyond his strength. Returning in an exhausted condition from a short visit to England where he had been to procure further funds for his charitable work, he was attacked by small pox of which he died on Nov. 28, 1870, at the age of 28, but not before he had accomplished a noble work, and earned the gratitude of *hundreds*, who owe their lives to his self-sacrifice."

He devoted himself, too, during that war, to the care of several hundred wounded Bavarians in direst need of aid. So keen about his soup kitchens was he, that, when Miss Goulden, sister of the Protestant Pastor at Sedan, told him there was not sufficient soup for all applicants, he took his watch out of his pocket gained as a prize at College, which he would rather sell than suffer any to go away without soup. "The University of Aberdeen where he took his degree of M. D.," wrote one, "may well be proud of him." His body lies buried in the quiet churchyard of Fondede Goivonne, awaiting the resurrection. Mr. Holland, of Stoke Newington, London, had adopted him in his young days, and had

become the means of blessing to his soul. And, for this special war-work, two dear friends, Mr. and Mrs. Chrimes of Moorgate, Rotherham, England, had made the young physician the almoner of a thousand pounds for the poor and sick among whom he labored. Dr. Davis's ambulance, wrote one who could judge, was the finest one in the neighborhood.

This dear saint of God was an *earnest* evangelist, preaching to large congregations with much accompanying blessing in many parts of the British Isles. He was associated, to the last, with the so-called "Exclusive" Brethren; and treading the narrow path, with a large heart. He delivered in earlier years some edifying lectures in Aberdeen, which were printed from shorthand notes in 1870, on

What is the Church as taught in the Scriptures?

What is the Ministry as taught in the Scriptures?

What is taught respecting the Law in the Scriptures?

What is taught respecting the Sabbath and the Lord's day?

What is taught regarding Sanctification?

What is taught respecting Confession of sins?

The book, "Aids to Believers," is still published, and he wrote also a tract on "The Lord's Coming," which proved to be considerable value in those days.

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### J. G. DECK

James George Deck was born at Edmonds, Suffolk, England, on November 1, 1807. He went to Paris to prepare for service in the Army, and was sent to India as an Officer in 1824. He was converted to God while on a visit to England in 1826. In 1835 he resigned his Commission in India, and again returned to England, with the purpose of becoming a minister of the Church of England; but, through searching the scriptures he became convinced that certain forms and ceremonies of that denomination were without scriptural warrant, and he left them and met with those who gather to the Lord's name.

He is well known for his hymns, most of which he wrote between the years 1838 and 1844, while at the same time many souls were being saved through his preaching of the gospel; yet the subject of his hymns is largely worship. He lived to be 76 years of age, and passed away August 14, 1884.

## J. S. OLIPHANT

For about sixty years Mr. J. S. Oliphant was associated with the Brethren. In earlier years he met with the section known as Open Brethren; but, disapproving of what he considered to be the looseness of their ecclesiastical principles, he left them, and cast in his lot to the end with the section known as "Exclusive;" and wrote a pamphlet entitled "Bethesda fellowship," in which he ably set forth his views on the question. He was the son of Colonel James Oliphant, of the Madras Engineers, through whose influence he obtained an appointment in the India Office, on its institution, as private Secretary and Pieces writer by the then Secretary of State (Sir Charles Wood, the first Lord Halifax) in 1863. He ultimately became Director of Funds of India (see "Imperial Calendar"). He retired from the Service in 1893.

He died in 1924, at "Grafton," Southampton, at the advanced age of 87.

He was well known as an earnest christian among his colleagues; and delighted in the work of the gospel, which he set forth with marked ability in handling the Word of Truth. (Mrs. Oliphant wrote an elementary book on prophecy, entitled "The End of the Bible." 2s. 6d. Morrish.)

Mr. Oliphant, being a London resident, and a regular attendant at the Saturday night meeting for brothers, of necessity always took a prominent part in the various difficulties affecting the Meetings, especially in London (e.g. Kelly, Raven, Glanton, etc.).

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GENERAL J. S. HALLIDAY

General J. S. Halliday was widely known as interested in Gospel work at home and abroad. Born in 1822 he had attained to the age of ninety-four at the time of his death, Feb. 15, 1917. He was third son of Thomas Halliday, of Ewell, Surrey; and, having been educated in Switzerland, he was appointed to the Indian Army, Madras Establishment, in 1838. He married in 1845, Lucy, daughter of Mr. W. M. Cotton of Petrograd; but that lady died in 1888.

The General, in common with Brethren generally, was a devoted Bible student, and, from time to time gave out the fruits of his study. He translated from the German a memoir of the well-known Samuel Hebich, a certain discourse by whom, on Eph. iv. 16, is the subject of the widely

circulated tract, "Samuel Hebich's Tub." (1½d. C. A. Hammond).

He lived at Blackheath, paying frequent periodical visits to the Metropolis, where he met with many friends who held him in high esteem for his works sake.

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### EDWARD DENNETT

Edward Dennett was born at Bembridge, Isle of Wight, and was brought up as an Episcopalian. He was converted in his youth, and afterwards became a prominent Baptist minister at Greenwich. It was while recuperating abroad from an illness, that he became acquainted with some brethren through whom he learned and accepted the truth of meeting in the Lord's name alone, and was gathered on the ground of the "one body" (Eph. iv. 4). He wrote many books, twenty of which are still published (Morrish), besides the pamphlets, "Recovered Truths," "The Step I Have Taken," "Twelve Letters to Believers," and others; and was for many years Editor of "The Christian Friend" (W. H. Broom, Paternoster Square, London). He died in 1914, aged 83.

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### BRIEF MENTION OF SOME OTHERS

It may seem unfair not to have included many whose histories would have been quite as instructive and interesting as those whose histories are herein referred to (in numerous cases very much more so). It should be clearly understood that, in the earlier years, the brethren, more particularly the "Exclusive" brethren (so called), had *no desire for popularity*; on the contrary, their desire was to keep in the background, and "*to minister before the Lord*," without ostentation; awaiting the day of manifestation that still awaits us. Unlike the present day, it will have been noticed that not even their *names* appeared in the various magazines for believers and the gospel, only initials. But, it is to be considered, that, of the 41 brethren so far referred to, all but 12 were born more than 100 years ago (i.e., prior to 1836), and it is the purpose here, to mention the *early* brethren.

Early in their history, though no one ever made any difficulty over it, a few among the brethren questioned the consistency of any in their midst continuing the use of such titles as "Baronet," "Lord," "Earl," etc., and the reply



was, "Render therefore to all their dues . . . fear to whom fear; honor to whom honor" (Rom. xiii. 7). As to scholastic degrees, one has recently written:

"You refer to the matter of brethren signing their writings with their 'B.A.'s,' 'M.A.'s,' etc. added. It savors of earthly mindedness (not *worldly* mindedness), and is a feature that demonstrates the present 'downgrade' state of 'brethren.' The apostle, when chiding the Corinthians for glorying in men, says, 'Who is Paul, and who is Apollos?' Far be it from me to depreciate education, but when such symbols of what is very often but a superficial education are used to impart an untrue status to those who bear them, in the estimation of the minds of saints and others, it becomes a matter that is dishonoring to the Lord and spiritually lowering to true testimony for Him. 'That your faith should not stand in the wisdom of men' (1 Cor. ii. 5; iii. 5), was the apostle's aim. The laudation of men is one of the subtle and successful snares of the enemy in christendom today. L."

But the possession of scholastic degrees is now much more common than formerly, and, as an instance, the minimum requirement for new teachers of academic subjects in the Denver Public Schools is full four years of college work, and college graduation with either the Bachelor of Arts or the Bachelor of Science degree, and at the present time (1935) about seventy-five per cent of the teachers hold either the A.B. or the A.M. degree. Many with such degrees are students in business schools, etc., and do not make public their scholastic records, but let their work speak for them. Brethren well know that most of the prominent modernists and destructive critics possess such degrees, and they have never considered that they alone could fit one to be an evangelist, pastor or teacher in the church, but that those already thus gifted must be spiritual (2 Tim. ii. 24-26), be divinely taught, "increasing in the knowledge of God" (Eph. i. 17; Col. i. 10), and recognizing that the Bible is the Christian's University (Acts xx. 32). When the Lord was here, it was not without a reason that He chose fishermen and not Rabbis to be His disciples (Acts iv. 13; 1 Cor. i. 19-29). Among the books written on the teaching of evolution, infidelity and modernism in the world's higher educational institutions are "Atheism in our Universities," by Alfred Fairhurst. (\$1.50). "The Menace of Modernism," by W. B. Riley. (50c). Dr. Riley says that any education that takes the Cross from this sin-cursed world is nothing short of a soul tragedy, and such schools were better wiped out of existence. (Approved-Books Store, 1721-27 Spring Garden St., Philadelphia, Pa.). Also "Christ Supreme," by Arthur H. Carter. (20c). "Modern Education at the Cross-Roads," by M. H. Duncan, B.A., M.A. (Yale). (10c). Mr. Duncan says (p. 24): "Not ten per cent of the teachers in the high

schools and colleges and universities of the country accept the full message of Christianity, and we can easily see that the other ninety per cent will soon make pagans of our children." (The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ill.).

Every Christian is a B.A. in the sense that he is "Born Again," and all such are God's nobility, and are M.A.'s in the meaning that they are "Made Accepted" (Eph. i. 6), and at the first resurrection all will be "Made Alive"—or quickened (1 Cor. xv. 21, 22). Spiritually, we must be extinguished to be distinguished. Job. xxxii. 21, 22 used to be quoted, and still is, though it may not be always easy to determine exactly what is a "*flattering* title." But let us always cultivate humility, and shun all that may savor of pride or boasting.

"Lord, let me wait for Thee alone;

My life be only this—

TO SERVE THEE HERE ON EARTH UNKNOWN;

Then share Thy heavenly bliss."

CAPTAIN BARTON, of Royal artillery, on receiving light as to his path, according to scripture, surrendered his Commission at once for Christ's sake, notwithstanding the fact that his pension was nearly due. He served his Lord and Master for many years afterwards.

CAPTAIN HATTON TURNER, of the same regiment, also surrendered his Commission, to better serve the Lord. He took much interest in the Lord's work in the Southern States of America, and in the West Indies, and in a post script to a letter written from Jamaica, in 1889, he said: "The visits of our brethren, G. V. W., J. N. D., and Dr. McKern, and instructions seem fruitful still, and many enquired after Childs, Tydeman, Savage, Dr. Maynard, Burton, and Terry." Jamaica has been greatly favored, both in material and in spiritual things, for the British searched the world for useful fruits and trees and plants, principally the orange, lemon, banana, grape, mango, bread fruit tree, cinnamon tree, and cinchona tree, to bring and to naturalize there. John Ashton Savage designed and wrote some of his charts there, high up in the mountains, at the health resort of Mandeville. The word "Jamaica" means "A country abounding in springs."

CAPTAIN ROBERT F. KINGSCOTE, of Royal Lancers, surrendered his Commission when he become converted. He was born in 1811, and died in 1893. He wrote some helpful

papers, and was the Author of the small book, "Christ as Seen in the Offerings" (Morrish), which consists of a series of addresses delivered at 57 Park Street, London.

MAJOR H. H. McCARTHY, an Irishman, and formerly a Roman Catholic. He was a very able teacher in the scriptures, and a faithful servant of the Lord.

HUGH HENRY SNELL wrote "Streams of Refreshing," which is one of the best gospel volumes, and of which twelve editions have been published. He also wrote other books, of which, "Notes on the Revelation," and "The Inspiration of the Scriptures," are still obtainable (G. Morrish). He was born in 1815, and died at Stafford, in 1891.

EDWARD CROWLEY had been an Anglican Clergyman, and wrote a nice statement of some truths held by brethren, in the tract, "A Short Account of the so-called Plymouth Brethren" (J. D. Roberts, Gospel Tract Depot, 220 S. Third St., Philadelphia, Pa.). He was a rich man, and relinquished luxuries and devoted all of his time and money to preaching, and sending parcels of tracts all over the country to any Christians who would make use of them. It was said that he had visited every town and village in the South of England door by door, with Bible and tracts. The late Mr. F. G. Burkitt did this work of tract distribution afterwards.

RUDOLPH BROCKHAUS, of Elberfield, Germany, was a faithful and indefatigable servant of the Lord, and the place which had for many years been accorded to him among the 700 meetings in Germany, reminds one of the words of the apostle Paul, "there cometh upon me daily, the care of all the churches" (2 Cor. xi. 28). But among the German brethren there are at the present time, of course, numerous other gifted and experienced teachers, who are probably as capable of teaching Paul's gospel and church truths as he was, and, most important of all, they have "God and the word of His grace" (Acts xx. 32). Mr. R. Brockhaus passed away in his sleep, Sept. 19, 1932, in his 77th year. The interment took place on the 24th, at Elberfield, for which a large company were gathered from Switzerland, Belgium, Holland and all parts of Germany, numbering in all nearly 2,000. Among those who took part at the funeral were brethren J. N. Voorhoeve (Hague), T. W. Bayly (London), Shröder (Berlin), Mayer (Dusseldorf), Dr. H. Neuffer (who labored long in China), and Kienbaum (Elberfield), all of whom are "exclusives." Finally our

brother Wilhelm Brockhaus, as the eldest son, thanked them in the name of the whole family for all the love bestowed on them by the brethren. The meeting concluded with thanksgiving and supplications. More than one brother mentioned Mr. Carl Brockhaus, the late father of R. Brockhaus, who had stood in the breach when fundamental truths were attacked, and who departed to be "with Christ," on May 12, 1899. He (the father) was one of the nine Continental brethren who had signed the Second German Circular, refusing F. E. Raven, in March, 1891.

L. SCHLOTTHAUER was born in Germany, and died at Alexandria, Egypt, in 1921. He labored faithfully for the Lord for more than 55 years in Upper Egypt. The first gatherings formed, as the result of his ministry, were those at Nechaeleh, Achmien, and Millaweh, in 1881. Those happy meetings, simply in the name of the Lord Jesus, had to face many trials and persecutions, both during the meetings and on the way home, in the form of stones, mud, and old vegetables. Now, in contrast to this condition, there is the fullest liberty everywhere, and the meetings, all of which are "exclusive," are large and numerous. Egypt extends 675 miles north and south, with a general breadth of about 500 miles, and there are gatherings all the way from Alexandria on the Mediterranean, to the southern border, towards Nubia. The brethren in Germany, and others on the Continent, have always bestowed much labor, care and kindness upon them. Mr. B. F. Pinkerton also was one who early went to Egypt, to serve the Lord there.

H. A. HAMMOND was a very gifted teacher, and lived in Bournemouth, and had formerly been an Anglican Clergyman at Dover. He was a wealthy man; Mr. J. N. D. passed away at his house.

A. C. ORD was also a most excellent teacher, and also lived in Bournemouth, and had also been an Anglican Clergyman, and also came from an old wealthy family. Three of his large pamphlets, written during the trouble of 1890, namely "The Manifestation of the Divine Nature in the Person of Christ;" "The Glory of the Person of the Son of God: His Title as the Eternal Life, and the connection of the Believer with Him as such," and "The Blessedness of the Person of Christ in its Unity as Presented in Scripture," were among the most useful and enlightening that were issued, and they helped very many brethren, and were sent to them all over the world.



W. F. BURTON, father of the well-known Dr. A. H. Burton, was one of the early brethren. He was a Christian of large earthly means; but he lived wholly for his Lord and Master, in separation from the world and its pleasures and religion.

EBENEZER M. BARNETT, for many years ministered indefatigably among the Open Brethren in Hertfordshire. He held a senior position at the India Office, London; and lived at Hoddesdon, Hertfordshire.

G. J. STEWART served the Lord in Australia for about 40 years, and passed away suddenly in February, 1918, aged 78. He was in the Raven-Taylor communion, but when, at an Easter Conference in Melbourne in 1909, Mr. Charles Webb denied the Eternal Sonship of the Lord and was supported in it by many in the meeting, he became much exercised about it, and wrote the pamphlet, "The Divine and Eternal Sonship of our Lord Jesus Christ," and in the next year (1910) he and others left, and later they united with the Glanton communion. The teaching of P. R. Morford that Christ had no human spirit also exercised him greatly, and resulted in his writing the excellent book, "The Man Christ Jesus." He also wrote 25 or more other books and tracts, which were published by a Tract Depot at Sydney, of which he was one of the three trustees.

DAVID ANDERSON-BERRY, M.D., LL.D., F.R.S. (Edin.), a devoted saint, and christian physician, son of a Presbyterian Minister, and a well known writer on christian subjects. His philosophical bent led him to take a deep interest in the work of the Victoria Institute, of which he was a Member of Council. He was a man of faith, and an accepted teacher in the Scriptures in the Assemblies he visited. Formerly at St. Leonards-on-Sea, he moved to Highgate, London, and met with Christians at the Cholmeley Hall. He sustained heavy bereavements in the loss of his dear and only daughter; and of his only son in the great World War. He passed to his rest at "Versailles," Stanhope Road, Highgate, June 5, 1926, at the age of sixty-four.

RICE T. HOPKINS fell asleep in Christ Jan. 22, 1916, at Melbourne, Australia, aged 73. He labored incessantly in the gospel, and in teaching believers for 22 years in England, Ireland, Scotland, and the Orkney Islands. Then also in Australia. *Much blessed* in the gospel. His preaching engagements sometimes necessitating traveling a journey of

1200 miles. He was an upholder of one branch of the Needed Truth movement among the Open Brethren.

ALFRED MACE (son of the well-known prizefighter), an earnest and *greatly used* gospel preacher, especially throughout the United States and Canada. Mrs. Mace, his beloved wife, by her prayerful and faithful life, supported him in the service of the Lord, for nearly 36 years among the Exclusive gatherings of Brethren, where he very frequently was a co-worker with Lord Cecil. One of her choice closing words was, "*Let us be in earnest, not half earnest. There is nothing worth living for, but Christ.*"

THOMAS OLIVER, passed away aged 75, of Croydon and Isle of Wight—a timber merchant of considerable commercial extensions. He was connected with the Exclusive gatherings; and for a great number of years a *very earnest* gospel preacher. In the seventies he was much associated with the late Mr. W. Spencer Walton in the preaching of the gospel in various hired secular Halls in London etc. He was also an able exponent of the Scripture of truth.

SIR T. B. BAINES, formerly Proprietor Editor of "Leeds Mercury." Author of two excellent comprehensive and well-known Volumes on the Lord's Coming and the Book of Revelation.

MESSRS. J. A. TRENCH AND J. C. TRENCH, brothers of Mr. Geo. Trench, both valued teachers, and friends of Mr. J. N. Darby.

WILLIAM MASON ROBERTS was for some years the editor of "Letters of Interest as to the Lord's Work." For many years he had corresponded with brothers and sisters engaged in the Lord's work at home and abroad, and his letters were remarkable for their warmth and spiritual fullness. This service for the Lord in correspondence and as editor had formerly been carried on for nearly forty years by Mr. W. J. Lowe, from whom he took it over.

Mr. Roberts also rendered most valuable spiritual help to the saints through his instructive and edifying oral ministry and his many magazine articles. Though he purposely remained in the background and was very little heard from at the time of the renewal of fellowship or reunion of 1926, yet for a few years previously he was among the first ones to express his firm convictions that it was the Lord's will that the cleavage of 1881 should no longer be continued,

and he was instrumental in causing others on both sides to express similar convictions of long standing. Although he much valued and had deep regard for Mr. W. J. Lowe who wrote the book "Life and Propitiation," with reference Mr. F. W. Grant's new theories concerning christian experience, yet he was so wishful that no unscriptural barriers should separate God's people that on Feb. 1, 1933 he wrote to a brother in America concerning the conservative group of the Grant brethren: "I would be very thankful to learn that there was some exercise regarding their (Grant Group No. 3) being able to walk happily with us. With the exercise of wisdom and grace, I do not see why this is not possible." (This Group's subsequent acceptance of the assembly at Kilkeel, Ireland, has probably banished this hope).

He founded, or was one of the founders of the magazine "Words of Help," and he was the first editor thereof, until, in order to lighten Mr. Roberts' arduous labors somewhat, Mr. Francis George Burkitt of St. Leonards-on-Sea took over the editorship thereof, in December, 1926. Mr. Burkitt was called to his home above on May 23, 1929, in his 74th year, after which Mr. Horace Sidney Smith of London became the editor, and after Mr. Smith passed away on Dec. 31, 1929, in his 65th year, Mr. Walter R. Kelsey took the editorship of the magazine. On December 11, 1935, Mr. Kelsey passed away, and Mr. W. G. Turner, of Lee, London, author of "Some Straightsmouth Stories," "The Christian Life," "Discipleship," etc., became his successor.

Mr. Roberts was called home to be with the Lord on May 13, 1933, at the age of 64, and during the brief space of ten days the Lord saw fit to also call home three other most useful and valued brothers to their rest above, namely, Mr. Otto Blaedel of Heliopolis, Egypt, called away May 11, 1933, who for many years had been engaged in missionary work in that country and had been one of the principal channels of communication between the gatherings in Europe, particularly Germany, and those in Egypt; and Mr. George F. Cox of Luton, was called home on May 4th, and Mr. T. H. Loosemore of Brighton, England, was called home on May 11, 1933. A multitude received help and rich blessing through all of the aforementioned brothers, and many were constrained to follow, according to their measure, their noble and worthy example of self-sacrifice, and of untiring service for the Lord. And two years later, also in May, another aged brother, whose service for the Lord was appreciated and valued equally with these, Mr. T. W. Bayly, fell asleep at the age of 82, at Dusseldorf, Germany, and the

interment of the body took place at Streatham Cemetery, London, S. W., in the presence of a considerable company, on June 4, 1935.

THEOPH. LESSEY, formerly a distinguished Congregational minister of the large Chapel in Arundel Square, Islington, London. He became acknowledged as a sound and trustworthy teacher in the Scriptures. While yet in charge at Arundel Chapel he was what is termed "evangelical," as may be seen from a letter written by one who was Editor of "The Christian Age" from 1900 to 1917, when the then existing War conditions compelled its discontinuance. He wrote:

"As a boy of 14, I went to the Arundel Square Congregational Church, Barnsbury, to hear Mr. Moody, and, impressed by his appeal, I went into the vestry as an enquirer. 'What has the Lord done with your sins?' Mr. Moody asked me; and I, with the recollection of a text, replied, 'Cast them behind His back. . . . into the depths of the sea.' The minister of that church, Rev. Theophilus Lessey, gave up his church, and subsequently joined the Brethren.—Yours faithfully . . ."

It was from "The Christian Age" that the deservedly famous hymn, the "Ninety and Nine" was taken, before it was given to the whole world. Once when Mr. Sankey was traveling from Glasgow to Edinburgh, he bought at a book-stall a copy of that magazine, and in it he found the words of the hymn. Later, at a crowded meeting, after Mr. Moody had preached on "The Good Shepherd," he leaned down to Mr. Sankey, at his little organ, and said "Have you a hymn to suit this?" The meeting had already sung the Twenty-third Psalm three times! "Sing your new hymn" came at once to Mr. Sankey's mind. But he had been so busy that he had scarcely looked at the words since he found them in the paper, while traveling in the train. The voice seemed insistent, so he took the words from his pocket, placed them on the stand of his organ, and began to sing, not knowing how the tune would come. At the end of the first verse he wondered if he could repeat the tune for the second; but he went through the five verses, and at the line "Rejoice, for the Lord brings back his own," the feeling of the meeting was intense.

Mr. Lessey gave three addresses at his Chapel as farewell sermons before leaving, printed afterwards by Morrish, on Consecration, Separation and Testimony, as explanatory of his reasons for giving up denominationalism.



RICHARD HOLDEN, formerly Anglican Clergyman. He went out to Portugal in the Lord's work. His letters to his mother, giving reasons for leaving the Church of England, had in its time a wide circulation, and is still obtainable. (Price 20c. Erie Bible Truth Depot, 910 French St., Erie, Pa.). And he wrote the hymn, "Lord of glory, we adore Thee."

His departure to be "with Christ" is an example of the faithfulness and sustaining grace of God towards those who obey His call to serve Him in foreign lands, and of His presence with and rich blessing upon them. Mrs. Holden realized this, when she wrote:

"Near Lisbon, Aug. 24, 1886.

"Yes, my dear husband is at home now with the One he loved so well, waiting with Him till He come. It was at first a trial that my dear husband left me, this is almost the only time I can remember in all the happy years since the Lord gave us to each other, without 'Good bye.' There was nothing of death or sadness in that sick room, he was so happy, so cheerful. All who came to say 'Good bye,'—the dear saints and many others,—left, thinking he would yet be among them; he looked so bright; the Doctor, alone, gave me no hope, and Oh, he was so kind. My dear husband was so fond of him. 'Doctor,' he said, 'A death bed is not the time to seek the Lord, what would I do if I had to come to Him in all this pain? No, thank God, it is all bright, all joy. 38 years I have known the Lord, and I never had a doubt of my soul's salvation. Now it is all joy to go. Not even my wife, dearly as I love her, or my boy, hold me back. It is all bright,—all joy.'

"Someone said: 'You are going to get your crown of glory.' 'Not the crown, not the crown,' he said quickly,—'the One who gives it.' When I asked him if he had any wish about Ernest or myself, brightly he replied:—'Not a wish, not a care, my wife and my boy are in my Father's hand; He will guide. I would not have it otherwise;' 'a little while,' dear wife, and '*God with you all the way.*' He had such perfect rest in God about everything, such trust in the Father's heart; and you know how dear the saints in Lisbon were to him; but 'God cares for them,' was enough.

"In death he was allowed once more the privilege of witnessing for the truth, so dear to him in life. They refused to have him buried in the English Cemetery, as our views were different, and he could not be buried there without a service from an ordained clergyman; Martiers then

thought that he had got it all arranged for the Playares, and we went there on Monday, Aug. 19, 1886. All the dear saints, and many others, met us at the cemetery; and a quiet, blessed time we had, beginning with the Portugese hymn: 'Glory unto Jesus be' etc., then Tenas prayed with great power. Martiers read 1 Cor. xv. A. praised and prayed. Tenas said a few precious words, and the hymn, 'Asleep in Jesus' etc. Mr. Hall then gave out the lovely Portugese hymn, one of his own, 'Thou art my rest, Lord Jesus,' etc. The coffin was open all the time;—this is the custom here; and you had only to turn your eyes to his happy face, and know how true the words he had written.

"I had to leave then, as I was sick; but Mr. Hall said it was the most touching sight he ever witnessed; and the dear saints went forward in their deep, deep grief, and kissed him. Then came the order that he could not be buried there; so, twice refused a resting place, the coffin was taken back to the carriage, and buried in the little Cemetery *OUTSIDE THE GATES*. (Note Ex. xxxiii. 7; Heb. xiii. 10-14).

"The Lord Himself shall descend from heaven' etc., 1 Thess. iv.—'and so shall we *ever be with the Lord*.' With my loving thanks to each one for their love and sympathy, and the earnest desire that *Christ* may be everything with us until He comes.

"Very affectionately yours in Him.

"(Signed) Kate Holden."

CAPTAIN EDWARD COLPOYS JOHNSON became associated with the "Exclusive" brethren, and was one of those who dissented strongly from Mr. F. E. Raven's new ideas, protesting against them, both at the London Saturday night brothers' meetings and elsewhere. He was an earnest, humble, and devoted Christian, with a character "rich in the material that goes to make the hero and the martyr," ever ready to put his personal convenience and inclination entirely aside when needful. For the last 16 years of his life he made Lahore (India) his headquarters. Here he engaged himself in the translation of tracts and the distribution of them among the natives in the bazaars—He even learned basket making, so as to be able to teach the same to the poor, that they might earn their living; and was ever ready, when occasion offered, at Volunteer camps and similar gatherings, to preach the gospel to Europeans and Anglo-India residents. He was in the enjoyment of private means.

He was the youngest son of Colonel Charles Christopher Johnson of the 17th Lancers, and came of an ancient Irish

family which had supplied Officers for the Navy and Army in the days of the American and French wars. He contrived to be in the thick of the struggle at the battle of the Alma and received Crimean medal with clasp for this engagement. While living at Cork he was converted to God; and from that moment spent his life in testifying for Christ. In 1857 his regiment was ordered to take part in the suppression of the Indian Mutiny, when, for the first time he was brought face to face with the darkness and superstition of the city of Calcutta, and it was there he received the impression that he must make known the news of the gospel.

Relinquishing the profession which had exercised such a fascination over his youthful ambition, and, at the same time, the comfort and refinement incidental to the life of a British Officer in time of peace, he cut himself adrift from all his old associations and environment, and threw himself wholeheartedly into what was to be the great work of his life. With great thoroughness and rapidity he mastered the Bengali language, and immediately began to visit the native Christians in the Sunderbunds (the numerous islands situated at the mouth of the river Ganges, accessible only by boat), preaching to the scattered denizens of those malarial jungles, infested, as they were, with tigers, snakes and numerous other forms of wild animals and reptile life.

He met with the narrowest escape of his life, through acceding to the desire of the villagers to aid them in getting rid of a royal Bengal Tiger. Carrying a rifle with only a single charge of ammunition he fired at the beast, when located, only a dozen paces from him, and soon felt the tiger's jaws close on his left hand crunching the bone as though it had been matchwood. The tiger was eventually driven away, but Captain Johnson lost his arm.

Being in poor health, he returned to England in 1898. He passed away in the East Cornwall Hospital, Bodmin, his faith burning clear to the last.

He was well known to the christians meeting at 346 Goswell Road, London, etc., when in London.

DR. HEYMAN WREFORD, of Exeter, England, was the son of Samuel Wreford, and both father and son were devoted servants of the Lord. Dr. Wreford was a close associate and fellow-laborer of Mr. William Kelly, and was the author of "Memories of the Life and Last Days of William Kelly," which gives his age as 84 years; and it now remains for us to record that Dr. Wreford himself passed away Jan. 1, 1935, aged 84. And as Mr. Kelly was the editor of

the "Bible Treasury" for 50 years, so Dr. Wreford was the editor of "A Message from God" for 50 years.

In his "Reminiscences," Dr. Wreford wrote: "I never remember a time when I did not know Mr. Kelly," and in 1905, when Mr. Kelly was becoming physically weak, but was eager to complete some books which he was writing, he spent about two months at Dr. Wreford's house, from April 12. And the last months of his life were spent there, for he went there Jan. 11, and was confined in bed by sickness from March 14, and passed away March 27, 1906; and Dr. Wreford preached, and Colonel Binney offered the closing prayer, at his funeral.

Dr. Wreford wrote many excellent gospel tracts which had a large circulation; besides "Days of Crisis," "The Enemy at the Gates," etc., for Christians. At 29 years of age he was preaching at the Assembly Hall, Exeter; then at Public Hall, seating 1000; and in 1884 he secured Victoria Hall, seating 2000, where Mr. Kelly also delivered his last address, Feb. 25, 1906, on the subject of "The Doctrine of Christ." About half a million of Dr. Wreford's Victoria Hall Addresses have been distributed, and thirteen of them ("Victoria Hall Addresses," 2s. 6d. C. A. Hammond), were published in one volume, and are still obtainable. He shared Mr. Kelly's earnest desire and hope for the removal of the unscriptural barriers to fellowship and for the healing of The Divergence of 1881; as expressed in his Reunion Appeal of August, 1898, entitled "Valuing the Unity of the Spirit." And, in perfect agreement with all others whom the Appeal addressed and concerned, he gladly and gratefully welcomed "The Reunion of 1926," as being a special and gracious token of the loving-kindness and favor of God.

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## CHAPTER IV

### THE PLYMOUTH DIVERGENCE

(1846)

"It was a thought with the brethren from the beginning," says the late respected Mr. J. G. Bellett, "that we receive one another as believers or saints, just because God had already received us in Christ Jesus.

"This thought remains unquestioned: only, we must be careful lest the generality of this principle mislead us. . . . We receive one another in the Lord, though in many things we be differently minded: *not*, however, *agreeing to differ as though any part of God's truth were indifferent*, but purposing to love one another, and to walk together, *in spite of differences*. . . . We are gathered as part and parcel of *the Church*, to be, and to act, according to the mind of God . . . but, the pillar (of truth) must hold itself firm and inviolate . . . " "In Compton Street,\* Plymouth," says Mr. Bellett, "an energy of evil was exposed in its working. It was guilty of putting dishonor on the Son of God."

In the difficulty at Plymouth at the outset, G. V. Wigram said to J. N. D., that, whenever he got before the Lord it was pressed upon his spirit that there was something to come out. He had to wait for the evil to be manifested before any movement could take place. First, it was clericalism; and then, when deeply exercised about that, it was found that something worse was behind. By and by the crisis came, and what was evil was judged; and finally there was deliverance. G. V. W. was governed by his spiritual sensibilities and discernment, which was recognized as of God.

Thus we come to the first attack of the enemy, here was the first defection, or "divergence," from the right path. "A gifted teacher, who, by his own confession (Mr. J. G. Deck tells us) had, while among, and professedly one of those called 'brethren,' labored to subvert those *principles of truth* which they believed the Lord had in His mercy taught them to *gather* upon in these last days, was discovered to have (also) been bringing in *doctrine concerning our Lord*

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\*About two years after this divergence, the meeting at Ebrington Street was transferred to Compton Street.

and Master, which would have rendered it necessary for Himself . . . to have had a Savior, and made Him incapable of saving others.”

Briefly stated, the trouble arose from Mr. Newton’s teaching, that:

Christ came by birth into man’s relative *condition* as a sinner, and, into Israel’s condition as under a broken law, making part, that, of an accursed people; that He was exposed to, and threatened by, the consequences of this *position*;—not vicariously, but, being one of them; that He had the experiences which an unconverted, elect man, if he felt rightly, would have; that He had to work His way up to a point where God could meet Him; that He preserved Himself in a measure, from the consequences referred to above, and extricated Himself out of that condition, by His life under the law; that subsequently He underwent what was due to it, vicariously, on the Cross; that is, that Christ was under the doom of death, and subject, not vicariously, but as *associated\** with us, to condemnation and wrath; but, He freed Himself from that position by keeping the law; that what He suffered when in this position, during the first thirty years of His life, was the infliction of God upon His soul; not entering into the condition of man merely in spirit, though this might be true too, and that He got out of this condition, this relation to God, at John’s baptism (though, in this, Mr. Newton contradicts himself).

It is important to note, in this connection, that the late Mr. G. Muller wrote from Bristol to Mr. J. G. Deck on *December 12, 1848*, as follows:

My dear Brother:

I thank you for the loan of the three letters which I return. I have never written to you on the subject of Mr. Newton’s fearful errors, on account of the greatest pressure of work: but as your letter calls for it, I just desire to tell you, dear brother, that not only have my eyes been opened long to the fearful errors contained in those two tracts, but I have stated twice before the assembled Church in June and the beginning of July, this my judgment, as also before the laboring brethren the early part of June.

My hope, however, was, that poor Mr. Newton might recover himself out of the snare of the devil, as he had confessed the fearful error concerning the federal headship of Adam, and had also withdrawn those two fearfully erroneous tracts for recon-

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\*The principle of such association is opposed to the principle of substitution, and this should be kept in mind while considering the errors of Mr. B. W. Newton; and the same may be said with regard to “condition” and “position.” Christians are associated with Christ (Eph. ii. 4-6), and He calls them His brethren, but scripture never reverses this thought or expression, or calls Him “our Elder brother.” We are not associated with Him in incarnation, but in resurrection.

sideration. When, however, the reconsideration came out, and I found that notwithstanding all the filing and polishing with regard to expressions, his last tract was nothing but a defense of those two former ones, I felt it my duty to change my way of acting, and at full length did I expose many weeks ago, those fearful errors which touch the very foundations of our holy faith. And since then I have perhaps ten times or more, before the assembled Church denounced in the strongest terms those fearful errors, and not only I have done so, but 8 or 10 leading brethren besides.

I only add that Mr. Newton's errors have few more decided opposers than myself, and that Mr. N's friends are not a little displeased with me.

Ever yours affectionately in the Lord,

G. MULLER.

Irvingism taught that there was no personal sin in Christ, but that there was in the nature He took; so that he was exposed and liable to death.

Mr. B. W. Newton, in combatting Irvingism, himself fell into error. He taught that there was no personal sin in Christ: and that there was none in His nature; but that He was liable, as already stated, to the *consequences* of it from His *position in relation to God* from the time He was born into the world.

Both alike set aside the atonement.

In a letter to the Rev. W. Guers, on the errors of Mr. B. W. Newton; Mr. J. N. Darby wrote:

I think that I shall do well, . . . to add the summary that one of Mr. Newton's fellow workers (*Mr. J. E. Batten*) in the teaching of this doctrine, made of it, in the retraction which he has published.

The doctrines of this system of teaching may be summed up thus:

I. That the Lord Jesus, at His birth, and because born of a woman, partook of certain consequences of the fall, mortality being one; and, because of this *association* by nature, He became an heir of death, born under death as a penalty.

II. That the Lord Jesus, at His birth, stood in such relation to Adam *as federal head*, that guilt was imputed to Him; and that He was exposed to certain consequences of such imputation,—as stated in Romans v. (12, “by one man’s offense,” “by one man’s disobedience,” etc.).

III. That the Lord Jesus was also born, as a Jew, under the broken law; and was regarded by God as standing in *that relation to Him*; and that God pressed upon His soul the terrors of Sinai, as due to one in that relation.

IV. That the Lord Jesus took the place of distance from God which such a person so born, and so related, must

take; and that He had to find His way back to God by some path in which God might, at last, own and meet Him.

V. That so fearful was the distance, and so real were these relationships by birth, and so actual were their attendant penalties of death, wrath, and the curse, that, until His deliverance, God is said to have rebuked Him, and to have chastened Him, and this in anger and hot displeasure.

VI. That because of these dealings from God, and Christ's sufferings under them, the language of Lamentations iii. and Psalms vi., xxxviii. and lxxxviii., etc., has been stated to be the utterance of the Lord Jesus, while under this heavy pressure from God's hand.

VII. That the Lord Jesus extricated Himself from these inflictions by keeping the law; and that, at John's baptism, the consequent difference in Christ's feelings and experience was so great, as to have been illustrated by a comparison of the difference between Mount Sinai and Mount Sion, or, between law and grace.

VIII. That, beside all these relations which Christ took by birth, and their attendant penalties and inflictions, and His sufferings under the heavy hand of God, it has been further stated that He had the experience of an unconverted, though elect, Jew.

Here you have a summary of this doctrine given us *by one of those who had taught it himself, in conjunction with Mr. Newton*. Everyone can see that it is a carefully matured system; and the different testimonies we possess leave no obscurity as to the foundation of the doctrine, whatever modification may have been applied to the expressions.

Two other brethren (Mr. H. W. Soltau, etc.), who taught these doctrines with Mr. Newton, have published their retraction; . . . they admit the same things.

*The Second article is the one, and the only one, to which Mr. Newton's retraction of 1847 applies* (i.e., the error that Christ came under the federal headship of Adam, by which "many were made sinners.")

This, Mr. Darby continues, is the testimony of one strongly opposed to me, respecting the tracts, the retraction, and the letter published by Mr. Newton since the retraction:

"The third tract of Mr. Newton had been published, his two preceding tracts had been sanctioned after having been considered anew; his retraction, or confession of November, 1847, was thus, save in words, annulled; and worse than annulled. The errors, whatever be otherwise their bearing, without any doubt touch the foundations of our faith; and, by this means overthrow, not only the unity of the Church, but its very existence."

J. N. D.



FROM "OBSERVATIONS" ON "A STATEMENT FROM CHRISTIANS IN EBRINGTON STREET, PLYMOUTH," BY MR. JOHN NELSON DARBY, WE READ:

"What are the facts here? First, more than two hundred persons had left the Assembly, of whom a vast body felt that, practically, they had lost Christ; many had more definite reasons, no doubt; but, with some, that was practically the whole matter.

"For years, the chief teachers of Ebrington Street have all of them held, what, they now avow, destroys the Gospel. This doctrine was taught, diligently taught; notes of lectures assiduously inculcating it, were taken, and diligently circulated all over England; tracts, with this doctrine contained in it, written and revised by the teachers, and sold and circulated; tracts, since its having been charged as heresy by others, put forth by Mr. Newton, and read and approved by others in MS. and print, and the doctrine justified and applauded: and now, the whole assembly, or those who speak for them, tell us they were wholly ignorant of their existence!

"If their teachers really held this doctrine, their hearers had lost Christ; or, had had a false Christ presented to them. And whatever we may judge of the notes of lectures, or their accuracy, they prove that the doctrine was assiduously and constantly taught. What that doctrine was, we have the declaration of all the teachers to let us know; and, will any one believe that this (even when it was not the express subject), did not affect all the teaching, and the acting of the Holy Ghost in the Assembly?"

Now, *as to the doctrine* of Mr. B. W. Newton, as disclosed in the Remarks on the Sufferings of the Lord Jesus—in a letter addressed to certain brethren and sisters in Christ by B. W. Newton—he states:

That Christ, *associating* himself with man in the flesh at a distance from God, had to find His way to a point where God could meet Him, and which point was death under the wrath of God.\*

As to the above, if Christ was "obnoxious" to this wrath ("exposed" to it) from the place He was in, He could not

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\*One has remarked, in 1927, before this history was begun to be written: "It is a pity that it should ever be necessary to repeat those awful things that B. W. Newton said about the Lord." In consideration for the reader, this chapter is so arranged that, if he so prefers, he may avoid those things by beginning at page 178. But it is all to be viewed as a lesson and a warning to any who might be inclined to indulge in vain and reckless speculations as to what was necessary for Christ to experience in order to sympathize with His saints, with

bear it besides in a vicarious way for us. A man that has not himself incurred debts, but, being partner with one who has, is liable to them, cannot as surety, in the way of kindness, take them upon him. That is, *vicarious suffering is set aside*. If it be said that death under the wrath of God consequent on the distance man was at from God, was *wrath of chastisement*, not vengeance, it is clear the whole truth of God, *as to man*, is set aside altogether. Was wrath of chastisement man's place, in his distance from God? Was not condemnation . . . his place? And, what was death under the wrath of God as needful, because in man's place? Is that only chastisement? *But if Christ had this due to Him from His position, He could not also bear it for others. . . .*

It is important to well notice, the writer (Mr. Newton) is speaking of actual inflictions from God due to man's sin, but not vicarious. . . . That which Mr. Newton teaches in his "Remarks" is,

"Inflictions in wrath (as the curse of a broken law) directly from the hand of God—which are not vicarious, but arising from His own relation to God—not by personal sin; indeed; but, by personal position."

How very remarkably is the above contradicted by the word of God! The language of the *godly* remnant,\* when they look on Him whom they pierced, as the truth of it is believed by the saint now, is, "Surely He hath borne our griefs (here He *is* associated with the people) and carried our sorrows" etc.

We can understand now, Mr. J. N. D. continues, the value of all the private teaching meetings, at which other brethren who labored in the word were *not allowed to be present!!* It was at one of these, when, from peculiar circumstances visiting the house where it was held, I (i.e., J. N. D.) heard it taught that—

Christ had to be judged after His death like another man:

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whom He did associate Himself. Let us rightly value and be content with the Spirit's sufficient and unerring record of Christ's sufferings in the four Gospels; and let us beware of any interpretation or application of the Psalms that may be inconsistent with either that record, or any of the other clear and unmistakable teachings of the New Testament, on this most sacred subject. It is not necessary even to apply *all* that is in the so-called *Messianic* Psalms to Christ. Verse 4 of hymn 281 in "The Little Flock Hymn Book," reading, "He, in the days of feeble flesh," was wisely changed in "Hymns Selected and Revised in 1928" to read, "He manifested here in flesh, poured out His cries and tears, and, though ascended, feels afresh what every member bears." (Ed.)

\*Compare: "the children," and "His brethren" (Heb. ii. 14, 17)—not the ungodly. (Ed.)

A teaching which has been again recently propagated among the poor elsewhere. But, no remarks questioning what was taught, were allowed at these meetings; and hence, other brethren of independent spiritual judgment, were excluded.

I repeat (continues J. N. D.), the doctrine taught is perfectly clear. The recent tract (he published) only takes away the vicariousness. I believe that what has been the instrument of ripening this terrible doctrine as to Christ . . . is really *the prophetic system* of the writer (Mr. Newton).<sup>\*</sup> And, in this way:—he does not admit the existence of a Jewish remnant which has life, and which is consequently within the reach, and the immediate object, of the sympathies of Christ; hence he is obliged to associate Christ in His condition with the sinful and rebellious nation (and the consequence follows immediately), *instead of* His being the gracious vessel of feeling, thought, and faith, for *the believing remnant*, in the position of which He *did* put Himself; and sympathy with which He perfectly has. . . . Psalm xvi. shows *this* association. All *their* sorrow was His, and He enters into, and associates Himself with, it.

Mr. Newton maintains that:

Christ suffered, *during thirty years*, as part of a cursed people; and *changed this position at John's baptism*.

As to Gethsemane, he says:

"What gives the character to Gethsemane is weak humanity, and all the power of Satan allowed to be brought upon Him." "I should regard this as the most terrible hour He ever passed through. . . . He dreaded not the Cross as He did Gethsemane"! !

"What," asks Mr. Darby, "made Gethsemane terrible? What was the cup He had to drink?"

Mr. Newton says:

"When it (i.e. Gethsemane) was over, so conscious was He that the difficulty was surmounted, that He said to them, 'Sleep on now and take your rest.' That is His word to the Church now; we may rest; the difficulties are over, and we may sleep on undisturbed in blessed and happy security and rest, *for all is over now*."

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<sup>\*</sup>Four of the 34 volumes of the Collected Writings of J. N. D. are on prophetic subjects. In vol. 8, one of the papers alone fills 490 pages, and is entitled, "An Examination of the Statements made in the 'Thoughts on the Apocalypse,' by B. W. Newton; and an Enquiry how far they Accord with Scripture," by J. N. D. This is recommended to any wishing to investigate B. W. Newton's prophetic system. Mr. B. W. Newton taught that the Church will have to pass through the great tribulation, but it is very strange that any intelligent Christians, when reading about the believers in the dispensation of Rev. vi. to xviii., can imagine that they are there reading about the Church. Christ does not come for the Church "like a thief" (Rev. xvi. 15). (Ed.)

"What!" again asks Mr. J. N. Darby, "before the Atonement and the Cross?"

Mr. Newton says:

"He dreaded not the cross as He did Gethsemane. The Cross was the place where He was made distinctly the sacrifice for sin."

The reader will see *the contrast made by Mr. Newton here, between Gethsemane and the Cross*. They were two distinct objects of dread (according to Him)—*Gethsemane the worst*. It was not, according to him, anticipation of the cup; but a distinct thing, which Jesus dreaded; and *which was over when Gethsemane was finished*; so much over, that the Church was secure and at rest, *even when the vicarious work of atonement was not begun!!* No person to whom the atonement of Christ is a reality could possibly have had such a thought; or (unless blinded by Satan) not have recognized that the thought was of Satan.

Further, Mr. Newton's doctrine,—

that Christ was obnoxious to wrath ("exposed" to it) from His coming into the world as part of a cursed people; and changed His relationship to God at John's baptism, because he preached repentance and remission of sins; and the new economy of grace was introduced; and that He found relief in his message, so that, from the moment He took that ground, God's seal was set upon Him, "This is my beloved Son;"\* and He ceased to afflict Him as obnoxious to wrath—

is *doctrine so destructive* of the real human relationship of the blessed Jesus to God, so ruinous to His person, motives, and the path of Him who grew in *favor* with God; that no one who knows Christ could receive it for a moment.

Mr. Newton talks of *the privilege of suffering*. There is no privilege in suffering under a curse not vicarious. *His aim is evident: viz: TO SET UP SERVICE AND SORROW IN CONFLICT IN MAN ABOVE THE GREAT FACT OF ATONEMENT*, in which we, of course, can have no part whatever (save our sins and the fruit of salvation). In speaking of the relation of Jesus to God, he talks of His escaping much of it by prayer, faith, and obedience; and that He extricated Himself out of it by His own perfect obedience. The reckless upsetting of truth as to the Person of Christ by other teachers of this school may be guessed by a lecture on John xv., where it was taught, *that there were things in Christ which needed to be removed; and that, therefore, the Father used the pruning knife as to Him*. The way in which the doctrine used to be taught at Plymouth was, *that Christ was a constituted sinner*, subject to death,

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\*This evil teaching, though not the same, is almost as bad as James Taylor's denial of Christ's Eternal Sonship, 83 years later, in 1929. (Ed.)



and, worked His way up to life. *How truly those who depart from the faith, and exercise their own mind in order to have a great appearance of knowledge, know not what they say, nor whereof they affirm!* Nothing strikes me more, says Mr. J. N. Darby, than the total absence of all divine teaching in all these statements (of Mr. Newton's). That total absence in the writer's teaching I have been fully convinced of now, for several years.

A point persistently pressed by Mr. Newton is:

the obnoxiousness to wrath in Him as soon as He was born into the world; a position out of which He had to extricate Himself; that He was obnoxious to wrath which is not vicarious, by reason of His own relation to God, such as He was,—born part of an accursed people.

Mr. Newton speaks of sufferings, not into the depths of which Christ entered as the Holy One; but, of wrath, to which He was obnoxious *by reason of the position He was in; from which He extricated Himself* by perfect obedience; so that He never felt the whole of it.

The question is asked, Is it not sufficient to present all this to the soul of a saint, for him to see that *it subverts the faith of God's elect?* It is not the true Christ of God, the Holy Thing born of Mary, that we have here; but one who participates, not by grace, but, by birth, in the curse, the fruitless curse, which is fallen on man by reason of sin;—not One who has taken the place in grace, for He extricates Himself from it, but one who is in it under the curse of the law, by dire necessity of position. The substance of the truth of Christ's holy Person, is set aside; and His taking the curse on Himself is set aside; the two cardinal truths of the gospel of grace.\*

The doctrine of Mr. Newton is, that:

Christ was obnoxious to wrath ("exposed" to it) from His birth, by the position which He took as man, Himself at a distance from God, out of which position He had to find His way to that point where God could meet Him, which point was death under wrath, which is indeed what is due to man in the flesh at a distance from God—the place (he says) where Christ always was. (!)

If any man (says Mr. J. N. Darby) has a respect for Christ, or the fear of God; if any man values the essential truth of the gospel; *he will flee from such teaching as from a serpent*, and much more earnestly. "Cease, my son, to hear the instruction which causeth thee to err from the words of knowledge." I know well that this is the doctrine

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\*See in "Notes on the Pentateuch," by C. H. M., the references to "heaven" in Lev. ii. 11; vi. 17; x. 12, and to "yoke" in Num. xix. 2. It is often said that "C. H. M. is J. N. D. made easy." (Ed.)

that has been habitually taught: that *Christ was a constituted sinner, and under death, and worked His way up to life*. God has taken care that the *doctrine should be printed and published* (it would have been hard, to catch unrecorded or flying words); so that everyone now, who countenances them, is answerable to God for the doctrine; and for the souls that may be ensnared by it. What was charged on Mr. Newton (says Mr. Darby) was no deduction. He stated that:

the Lord Jesus was by birth as a man and an Israelite, under the curse of the broken law; that He was under the imputation of Adam's guilt; that He was under the doom of death; that He had to work His own way up to life; that He was exposed to the danger of all the punishment due to Adam's guilt; and other statements.

Now there was *no need of deductions from this*. The meaning of the statements themselves is plain to all who know what guilt and a curse mean. The things complained of are *the statements themselves*. *Nor are they retracted, except one*.

*And here, let me notice*, writes Mr. Darby, *what is believed by all*. Not only are the vicarious sufferings of Christ owned by every true Christian, but that He suffered also as the righteous One on earth. The reproaches of those that reproached Jehovah fell on Him. He suffered, being tempted, having come in *grace*, the Sinless One, into our position. His holy nature, sinless and untouched by Satan; still as a Man, suffered being tempted. His soul entered in the fullest way into the condition of sorrow and distress in which sin had plunged man, and Israel too, especially. In all their affliction He was afflicted, in this sense also. His heart, fully feeling, entered into the fullest depths of it, so that under the sense of it He could groan deeply in spirit. Not only so; it is evident that He anticipated the trial and suffering of death. By the grace of God He tasted death, and we know that He felt it beforehand, not only from the Psalms and the solemn sufferings of Gethsemane, but from His own words, "I have a baptism to be baptized with, and how am I straightened until it be accomplished!" He was "a Man of Sorrows and acquainted with grief." And here, note,—Christ, because it was His soul entering into it, could go to the full depths of all this unspared, and unsparing Himself. It was sinless *grace* and perfectness of love, which, having brought Him into this condition, made Him enter into it in all its fulness, and shrink from none of it. It became the divine majesty, seeing He had placed Himself there, to lead Him through the sufferings suited to this

position; that is, it was fitting He should suffer. Hence our souls, though unable to estimate it, can understand its perfectness; and, in spirit, pass adoringly with Jesus into the midst of His sorrow: nay, it is our privilege to enter into that part of His sorrow—His holy sorrow—which flowed from sinlessness and love, from service in spirit and knowledge of the mind of God in the midst of sin, to “have the fellowship of His sufferings.” His death itself can, and is, to be viewed in this light also, looked at as coming from man, and even Satan; however far this may be from being all that is found there, as indeed it is.

*But, Mr. Newton takes entirely different ground to that just expressed.* He speaks of sufferings, not into the depths of which He entered as the Holy One; but of wrath to which He was obnoxious (exposed) by reason of the position He was in; from which God interfered to deliver Him; from which He extricated Himself by perfect obedience, so that He never felt the whole of it. It was the curse of a broken law He was under by position, not vicariously, without conflict with wicked men, not by the contradiction of sinners endured in grief by a holy soul, which it is our privilege to endure, too, for His and righteousness’ sake; but what it was no privilege to endure, and no profit either; for, if it was to be endured for the profit of others, how could He extricate Himself from it, and be preserved from suffering it all by the interference of God in comforting Him? It lay upon Him, and not vicariously, as that which it was well for Him to get out of, as a curse not vicarious! !

It is in vain to present other truths, to make good Mr. Newton’s orthodoxy, as is attempted to be done by his friends. It is a mere blind; as, for instance—

“Had he been a man of sorrows and acquainted with grief, having drunk of that cup which Job and Jeremiah had tasted before.”

*What cup was Jeremiah, as a prophet in his Lamentations by the Spirit of Christ, drinking? It was the cup of sorrow in sympathy.* His sorrow entered into Israel’s sorrow in love, by the Spirit of Christ. But this, Mr. Newton says, is quite another question from Christ’s sufferings from God’s relation to Him. *And, what were Job’s sorrows?* Were they not *personal discipline*—Satan let loose at him? It was no suffering on account of others. He was the occasion of his own sorrow, and confessed himself a sinner, and repented in dust and ashes. Was “the Interpreter, one among a thousand” showing to man his uprightness, so that God restored him, saying, “I have found a ransom” to be applied to Christ as one who needed a ransom? or,

could Elihu speak to Christ in any sense as he did to Job? That Christ voluntarily took Job's case, looked at as a typical sufferer, may be admitted, His soul entering into it; but this is distinguished as another thing by Mr. Newton—it is His own relation to God. Again, what was the nature of the WRATH? In one of two tracts (the first), it is left as but displeasure and terror, quoting certain Psalms which evidently do go as far as possible in the wrath of God, as Psalm lxxxviii. Here it is attempted (in the second tract) to be distinguished as wrath, as chastisement from wrath in vengeance. Not chastisement in love, as we have it; and not vicarious suffering, but wrath on Israel, the consequence of sin. He says, "by their disobedience they had earned, the fearful inflictions of God's broken law." Mark that. Did Christ take that *not* vicariously? and, what is meant, is clearly stated in Gal. iii. 10. *Did Christ take this place otherwise than vicariously.*

The truth concerning His work is that "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that *hangeeth on a tree*" (Gal. iii. 13).

But Gal. iii. 10 says: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

As to this last verse, Mr. Newton says, "Inflictions consequent upon this, had long begun to operate, both on individuals in Israel, and upon the nation as a whole." "Consider the sufferings of the prophets; the chastenings and sorrow of Ezekiel." "One thing, at least, in this list of woe, He (Christ) must be allowed to have experienced in no ordinary degree,—toil unrecompensed by result."

Now,—was *this* the curse of the broken law, according to Galatians iii. 10? It is sorrow in service, which the writer (Mr. N.) has distinguished; as he has the soul entering into the condition of the people, from Christ's relation to God, as identified with them. Sinless penalties have nothing to do here: no one questions Christ underwent them: but that is not the sense of Galatians iii. 10. There is not, in this passage even an appearance of reference, to Christ's life or identification

as obnoxious to God's wrath with Israel from the moment of His birth, a position changed by His taking the place Israel ought to have taken under John's repentance and remission, as Mr. Newton wrongly alleges that it was.

In his interpretation of the Psalms, Mr. Newton argues that:



"the reference to Christ's sufferings, in them, is connected with His relation to God as being in the same place with sinners."

*The truth is*, those sufferings of Christ, in the Psalms, are connected with "the contradiction of sinners;" that is, with His service in respect of them, and suffering *from* them, not a common relationship along with them to God, of wrath to which He was obnoxious (exposed), and inward visitations of God in common with wicked Israel.

Mr. Newton quotes from the Psalm:

"There is no soundness in my flesh because of Thine anger"—(This would be taken by Mr. N. as a proof by the writer, of Christ's position, but, it is added),—"Neither is there rest in my bones because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me." *This is quoted as being Christ's condition,—His relation to God.*

*The truth is*, this is *not* relationship, *nor* position, *nor* sinless penalties. According to Mr. Newton, Christ was not in this condition after His baptism; but often before, referring to this very Psalm. That Christ can take it on Himself *FOR THE REMNANT*, the full consequence of which was the cross, is readily accepted and understood; but, that it was a position out of which He extricated Himself, and God interfered to spare and relieve Him, *is nonsense, indeed*; but, nonsense which destroys the whole truth as to Christ. Note here, further, that He is seen in the presence of active enemies seeking His life.

In regard to two tracts (under consideration) which Mr. Newton wrote; the first was too bad, too grossly offensive to every Christian mind, too plain a proof that the idea of the curse and wrath Christ endured there was wholly wanting. In the second tract, all this, and more, *is carefully modified and explained*; but it is all a part of the same system. *As to Gethsemane*, instead of

"the most terrible hour He ever passed through" we have it modified to:—"the most terrible hour through which He had ever yet passed;" and, we are told that:—"on the Cross, He seems to have manifested no feelings such as these" (i.e. as in Gethsemane); "There was no such bloody sweat—no such development of agonized human sensibilities . . . Why, then, were there no such feelings? . . . The divine character of the human sufferer is thus made very prominent on the Cross" (that is, "He was God, and therefore He endured"); "just as the human character of the same Sufferer is made, I think, prominent in Gethsemane, even that Psalm, so peculiarly the Psalm of the Cross, and commences with the cry of His most bitter anguish, 'My God, my God, why hast thou forsaken me?' concludes with thanksgiving," etc.

Such is the *attempt to undo* the effect of the *horrible statements of the first tract*, which it contradicts clearly enough, while referring plainly to them, and *adopting the substance of the principle*.

*In the second tract*, the statement: "weak humanity and all the power of Satan allowed to be brought upon Him," is changed into: "the felt weakness of His humanity, with the terrors of the Almighty set in array against them." *But, in this, even, Mr. Newton is in error*; for He was praying to His Father, in full communion with Him, with strong crying and tears unto Him that was able to save Him from death. The hour was that of wicked man, and the power of darkness. But, the cup, He was not then drinking. In this sense, it was not the time in which the terrors of the Almighty were in array against Him; that is, as from the Almighty Himself.

*That Divine power and nature sustained the man Christ Jesus everywhere, and on the Cross especially, so as to enable Him to endure, not to screen Him, had been said by those from whom Mr. Newton borrowed the thought, long before him. But Mr. Newton uses it to put the Cross as a place of "strength," in contrast with Gethsemane (the experiences of which were not, he says, assigned to Him by God till the great appointed time) as a place of weakness. (His effort is to set up service and sorrow in conflict in man above the great fact of the atonement.)*

Let us turn to Scripture; it meets every error, however subtilly put. Is the Cross a place of "strength," according to Scripture? We read there, that, "He was crucified through weakness, but He liveth by the power of God."

What is the statement of the first of his two tracts as to this very event? He (Mr. Newton) says:

"For example, the veil was rent"—(and we know that was His flesh in death). He continues, "It was of purple, and scarlet, and fine linen." (He leaves out the "blue"). "But nothing that could not be rent was interwoven in it; and this is strictly preserved through all the types, that we may never mingle the thought of Divinity with the humanity of the Lord Jesus."

As to the foregoing, Mr. Darby comments:

Brethren, it is the Cross, the atonement, the foundation of our faith—the sufferings of Jesus, we are speaking of. Can you rest under, or endure for a moment, the work of Christ being thus trifled with? Did the "thanksgiving" come before the atonement and work of expiation was over? Could Christ declare God His Father's Name to His brethren before the offering was accomplished, which made it a declaration of righteous love? You know He could not. Was this declaration a testimony to Christ's being calm and full of strength on the Cross as a divine character while enduring the wrath, so that there was "no development of agonized human sensibilities similar to Gethsemane"?

Is Psalm xxii. the self-sustaining and divine character of the human Sufferer, giving calmness and strength, marking the whole period of the Crucifixion: this which is indeed so peculiarly the Psalm of the Cross? Is it not evident that the forsaking of God, as to the condition of His soul, crowned the sorrow, and accomplished the holy dread of One whose soul was poured out already like water. . . .?

Take again Psalm lxi., also a Psalm of the Cross. . . . The Lord, as a Man, did never, indeed, go out of the perfect position of dependence,—not even on the Cross. What distinguished that, was, not only that men, His enemies, were lively, but, that that dependence, while His soul was “an Offering for sin,” was not, and could not be, answered. This was infinite sorrow as well as expiation. Psalm cii. may also be referred to: “He weakened my strength in the way; He shortened by days.” But these amply suffice. Ought they to be needed?

Mr. Newton says:

“Man was yet in his distance from God . . . Jesus, as Man, was associated with *this place of distance* in which man in the flesh was; and *He had*, through obedience, to find His way to that point where God could meet Him as having finished His appointed work—glorify Him, and set Him at His own right hand in the heavenly places:—and that point was death—death on the Cross—death under the wrath of God.”\*

The doctrine of Mr. Newton, in the second tract, is, that Christ was personally sinless indeed, but was associated as man, with the place of distance in which man in the flesh was. Not as earning His bread in the sweat of His brow: that is not the meaning of the distance from God “of man in the flesh.” Mr. Newton’s statement quoted is—

“He had, through obedience, to find His way to that point

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\*Several Ebrington Street teachers who had been ensnared by this doctrine, afterwards made full confession of it on December 13, 1848. Among them was Mr. J. E. Batten, who wrote the two following numbered comments, pointing out the evil effects of it: “I would say, then, Firstly: That if Christ took at birth, and by birth, certain consequences of *Adam’s sin*, such as mortality; and that if He stood by birth in the relation to God of Israel under the broken law; and that if He took correspondingly the place of distance from God, and had the experiences of an unconverted man, there was surely need enough that *He should work His way back to God*, and find some point where God could meet Him. Secondly: That if the accompanying inflictions, rebukes, and chastisements from God, due to a person in that position, were really allowed to fall upon Christ, and were moreover pressed upon His soul according to God’s power and holiness, there was surely need enough that He should seek to extricate Himself, and find the door of deliverance.” (Ed.)

where God could meet Him as having finished His appointed work—glorify Him, and set Him at His own right hand,” etc.,

Can anything be plainer? Is this *wrath of chastisement*? . . . This, then, *according to Mr. Newton*, was Christ's place. Not, “He who knew no sin made sin;”—but, from the beginning of His life finding His way through obedience, out of a place of wrath naturally due to man as at a distance from God, and which was not reached until at death under wrath; but there He was from the beginning! Not that He bore sins, and took wrath on the Cross; but it was His own position, out of which He had to find His way to that point, *death under wrath*, where God could meet Him;—at a distance from God, the place where Christ always was! !

It is well to remark that the word in Psalm cxix., “I have gone astray like a sheep that is lost,” *which Mr. Newton applies to Christ*, is the same that is used in Isaiah liii. 6—“All we, like sheep, have gone astray;” and in a moral way it is ever used of moral error, indeed is always used in the sense of evil, or, in a few passages, of misery. This application of Psalm cxix. to Christ, by Mr. Newton, well known to all who have heard him, and confirmed in his own tract on the sufferings of Christ, is to be remarked by Christians; *for it is a part of that utter and revolting disrespect for Christ which characterizes all the teaching of him and of his adherents*; because it is not only verse 176 in which *going astray* is attributed to Him who speaks; but, in verse 67, “Before I was afflicted, I went astray: but *NOW* have I kept thy word.” What does “go astray” mean here?

Mr. Darby mentions some circumstances connected with this word. He says, “In the ‘notes’ which are so abundantly circulated, one, amongst others, was furnished to persons in communion where all this evil is not received, in which sins of ignorance were directly, in terms, attributed to Christ; and here I shall give a brief statement of what these ‘notes’ are.\* They are not the communication of casual

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\*These “notes,” with answers thereto, were printed in July, 1847, and more information about and extracts from them may be found in “The Whole Case of Plymouth and Bethesda,” pp. 16-22, by W. Trotter, wherein he says: “These doctrines were first brought to light by Mr. Harris. He published a tract entitled, ‘The Sufferings of Christ, as set forth in a Lecture on Psalm vi. considered, by J. L. Harris.’ The lecture, notes of which were thus printed and examined by Mr. Harris, was by Mr. B. W. Newton. The following is Mr. Harris’ account of the way in which he became possessed of those notes, and of what induced him to publish them, with his remarks upon them . . . Two tracts issued by Mr. Newton were answered by



notes taken by anybody; for which it would be hard to render anyone responsible. They are taken by a clever and assiduous disciple of Mr. Newton's, a very good and correct note taker, copied out fair, and given to other disciples to be copied and circulated; some being paid for doing it. Now, I will not, *here*, attribute to Mr. Newton the ascribing *sins of ignorance* to Christ in the lecture referred to. I shall, just now, say why? But this is certain, that his most efficient and ardent disciples so take it, copy it, read, recommend, and circulate it. These 'notes,' having been read by another whose faith was not yet ruined by this teaching,—this person was naturally shocked at the blasphemous doctrines contained in them; and the thing became known and spoken of at Plymouth: and a friend of Mr. Newton's, one, though his disciple, too much taught of old in the faith to bear this, got the 'notes,' and had them interlined, so as that the words '*sins of ignorance*' should be disconnected from Christ, and taken as a *comparison* of what in others was like what was spoken of as being in Him. But, how must feeling about Christ have been lost and destroyed by the teaching, that the disciples of Mr. Newton should not have been at once stopped, by finding *sins attributed to Christ*! Nor is it surprising: for, though I do not pretend to attribute to Mr. Newton what some of his friends say, cannot be, though others have diligently circulated as his; it is quite certain that Mr. Newton's teaching does so. Psalm cxix. he applies directly to Christ (See p. 15 of his tract, where verse 9, "wherewithal shall a young man cleanse his way," is *applied* to Him; and the Psalm in general, note to p. 16). But, as to attributing sins of ignorance to Christ, which Mr. Newton's poor deluded victims are circulating as 'such blessed teaching,' (!) this is certain, that there is nothing more in it than what Mr. Newton *does* teach. He attributes Psalm cxix. to Christ; explaining away, indeed, one of the passages, which says, that he who speaks in it went astray. But verse 67 which also states that before he was afflicted he went astray, employs the

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Mr. Darby. His pamphlet entitled 'Observations, by J. N. D., on a tract entitled Remarks on the Sufferings of the Lord Jesus' (Collected Writings of J. N. D., Vol. xv.) is most valuable, and well deserving the study of anyone anxious to know the bearings of this solemn question. He printed another, likewise presenting proofs in copious extracts from Mr. Newton's writings, of what his doctrines on this subject really are . . . " This faithfulness of Mr. J. L. Harris, in defense of the doctrine of Christ, is what Mr. G. Muller later called "a work of darkness." See "The Bethesda Circular," in the next chapter, page 233. (Ed.)

word which is used all through Leviticus and Numbers for sinning or sins in ignorance. And I beg the reader to remark the comparison he makes, to justify the application of this, and other Psalms, to Christ.—“*If I were to send a faithful servant heavily burdened to scale the sides of an icy mountain, and were to see his foot slide, should I marvel.*”

Did “the faithful servant heavily burdened” (and whom that represents I can leave the reader to judge of, says Mr. J. N. Darby)—did *His* foot slide on the icy mountain? What does Mr. Newton mean, about Christ, in saying this? *He would not marvel at His foot sliding!!* Is indignation to be restrained at such language? Woe be to the man that hears, encourages, or sanctions such blasphemies! Either, Mr. Newton is deliberately seeking to degrade and dishonor Christ; or, he is a blind instrument of Satan in doing it.

Again, showing the entire misapplication, in principle, of the Psalms, Mr. Newton’s doctrine is, that

Christ wrought His way by righteousness up to the point of meeting God, learned obedience, proved His perfectness, etc. It was not a need of, nor had He a claim on, mercy. He must make His way by obedience and righteousness; He extricated Himself by His own perfect obedience.

Now, what is remarkable in the Psalms, is, that they constantly appeal to the mercy of God, putting it ever before His righteousness, as it will be with Israel in “that day.” It is this that distinguishes them: “God prepares their heart;” for they must come in under mercy, according to Romans xi. And this is the case in Psalm vi. itself, on which Mr. Newton comments; and where it is said, “Save me, for thy mercies’ sake.” It sets aside Mr. Newton’s whole principle of application to Christ.

A few words are offered on Jeremiah, which is also used to puzzle the minds of the saints. Recalling the fact that the question is not, if Christ, in spirit, entered into the sorrows of Israel. As being always near to God, He could. Mr. Newton’s doctrine that is taught, is, that He was under wrath in a way we never can be; and did not suffer all its consequences; but saved Himself from it. The truth is, Jeremiah, in spirit, and by the Spirit of Christ, entered, in his measure, into the sorrows of Israel: not, as subject to the wrath, though as a man he was, of course; but, as having the mind of Christ’s love, and His word about them. It was not sufferings as associated with them, but as separated from them, though *divinely* interested in them, that is, as a prophet (ch. xv. 15-17). Jeremiah says, “Thou hast

filled me with indignation." Here, then, he is filled with it; but, how? Is it by being naturally exposed and obnoxious to it, and extricating himself out of it? No; but as sanctified to it by God, and called by His name; it is as partaking of the word of God that he suffered. ("Thy words were found and I did eat them"), as far as that was the case, as Christ did. But this was the opposite of suffering the inflictions of God's wrath, from Him as due to the people. Jeremiah x. 24, 25 shows the impossibility of such an idea of wrath, so due and escaped from. "O Lord, correct me, but with judgment, not in thine anger, lest Thou bring me to nothing." No such desire could be expressed as to inflictions of God's wrath, to which a man was naturally obnoxious (exposed). It looks for correction, but "*not* in anger."

As to Lamentations, the enmity of ungodly Jews is not lost sight of (iii. 14). Besides, here also, mercy is what is referred to and expected; not wrath due, and avoided in a measure, but suffering felt from wrath executed, and looking to mercy out of it, because of God's goodness as His love to the people. He had *seen* affliction. (See verses 22, 31, 32, 48, 52, to the end.)

Mr. J. N. Darby points out, further, that the doctrine of the tract under consideration *involves the Person of the Lord*, because, it is stated, that, as the *Eternal Son*, He had an unchangeable relation of favor; but, that as Man, not vicariously, He was obnoxious (exposed) to wrath. *This divides the Person entirely*. That He took it vicariously, though in perfect favor Himself, is true; but that He was in favor as *Eternal Son*, and under wrath Himself as Man, not vicariously, *subverts the true doctrine* of the Person of the Lord Jesus; to be near as *Eternal Son*, and as Man at a distance, and that not as a substitute, is evil. The *horrible and frightful doctrine* of this tract then, is,—that Christ was exposed to damnation Himself from the position He had taken; being that of man's distance (p. 31 of "Remarks" by B. W. Newton) from God, and the curse of a broken law, according to Galatians iii. 10,—that He extricated Himself from it, and again entered into it for others.

"I have not the least doubt," says Mr. J. N. Darby, "(from circumstances I have heard of lately, of the authenticity of which I have not the smallest question) that Mr. Newton received *his prophetic system by direct inspiration from Satan*, analogous to the Irvingite delusion."

The doctrine of Mr. Newton, on the communication of the divine life, is fundamentally unsound now; as it was subversive of fundamental truth, to deny life (as he had

done,—and gave up,—and as Lord Congleton, Sir A. Campbell, Mr. Peck, and others, and he himself confessed) to the Old Testament saints. *He confounds Deity with communicated life, and hence, expressly in terms, attributes* omnipotence, omnipresence and omniscience *to the saints.*

In his statement and acknowledgment of error, Mr. Newton says—"It was this that first introduced Romans v. into the controversy, as showing that death of the body resulted from that which one man had done;\* and if due care had been taken to discriminate between the mode in which the consequences of Adam's transgression reached mankind through federal headship, and the manner in which the Lord Jesus took certain of these consequences upon Himself, but not through federal headship—the error which I now have to confess would have been avoided. If I had watched this, I should have carefully avoided referring that part of Romans v. to the Lord Jesus; and I should have stated, that His connection with these consequences was in virtue of His being made of a woman, and thus having brought Himself into *association* with a race on whom these penalties were resting."

Now here, Christ's connection with the consequences before attributed to the imputation of Adam's guilt, *is reaffirmed, and based on another ground.* (The principle of *association* is in contrast with substitution.)

Further on, Mr. Newton says,—

"in virtue of such *association* He partook of these consequences, even all the consequences in which He could share, unconnected with personal sin."

Now, this is *not retracting* the doctrine as to the position Christ was in, *but affirming it anew*, and putting it on new ground. (The ground of *association*, by birth, with Israel under the curse, instead of the former error that He was born under the federal headship of Adam.)

Mr. Newton proceeds to say,—

"I have been led, as I have above stated to see that I was distinctly in error, in holding that the Lord Jesus came, by birth, under any imputation of Adam's guilt; or the consequence of such imputation. And I hereby withdraw all statements of mine, whether in print, or in any other form, in which *this error, or any of its fruits*, may be found." (The italics are Mr. Newton's.)

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\*Everyone owns that it resulted from what one man had done; but Mr. Newton's interpretation of Romans v. is entirely wrong and unfounded. He reads, "By one man sin entered into the world, and death by sin," as being by one man's sin *exclusively* that death entered into the world, which is quite another thing: and the passage continues, "and so death passed upon all men, for that *all have sinned.*"



Now, mark here, that positive and necessary subjection to death, is one of the consequences directly lying on Christ, according to the "Statement and Acknowledgment;" a necessity not arising, according to Mr. Newton, from one's own sin (for that, indeed, would make Christ a sinner); but solely from Adam's. So that Christ was *born under the consequences of Adam's sin*, as to the penalties pronounced by God; not merely the circumstances He was in, but the penalties judicially pronounced on man because of sin; though it was not by imputation of his guilt, but *by association of nature*. In a word, *though the tracts are withdrawn from circulation for reconsideration, the doctrine contained in them is carefully maintained*.

Another point is, that Mr. Newton grounds his statement and *new views on the distinction between* the imputation of Adam's guilt, and *association* with his penal condition by birth—(a wonderfully narrow distinction, more fitted to save the credit of the doctrine than the glory of the person of the blessed Jesus): but, there is another ground on which Christ's liability to condemnation—the horrible and frightful doctrine of His being Himself a condemned and lost man—exists in the tracts (*not one atom of which is recalled*), and that is, that He was born an Israelite under the curse of a broken law. This doctrine, so far from being recalled, is really *still maintained* by confining retractation as to the law, to the point of imputation of Adam's guilt.

Mr. Newton says (page 6),

"Nor yet that He had, by keeping the law, or by anything else, to deliver Himself from such imputation, or from its consequences."

Now, Mr. Newton declares in the tracts, that Christ was born under the curse of the broken law, according to Galatians iii.; and that He found His way to a point where God could meet Him; *all this remains in its full force unretracted*.

The tracts are maintained, unless so far as the doctrine of the imputation of Adam's guilt may be found in them. The whole of the statements, so justly frightful to everyone that honors the Lord Jesus Christ, remain untouched and unrecalled. *It is not a confession of the evil of the doctrine in the tracts*, but a direct maintaining of it.

Mr. Newton, *for ten or twelve long years* has been teaching, in his own circle, doctrines which subvert the Person and Work of the Lord Jesus altogether,—*make Him a guilty lost man*. This has been *spread* farther by private communications. He has *spread* it, through the clergy of the establishment, in India.

There is one point of doctrine to advert to, in explanation. "Mortal" is a word used in two senses, viz: being capable of dying; and, being actually subject to death as a necessity. Now, of course, Christ was capable of dying, or He could not die. But Mr. Newton's doctrine teaches that He was *mortal as we are*. Now, Mr. Newton insists on everything being God and man unitedly. If He gave Himself, this can be understood; but how, if it was the penal condition to which He assertedly was subjected necessarily as man made of a woman?

I have just the same nature now as to my body as I had when unregenerate; though the Holy Ghost has a title to my body, in virtue of Christ's redemption. Christ "took part in flesh and blood," that is what Scripture states; and, *that is the whole matter*. He was a true real Man, in flesh and blood. But there is a point connected with this *in which Mr. Newton's fearful error lies*. It is this; when Christ did take flesh and blood, *His associations* were with man and Israel *so as to be in their distance from God*.

The truth is, *His associations*, in relationship with God were with *the saints* in Israel; and this is the distinctive character of the book of Psalms. *It takes up Israel's hopes, etc., but, as held by the saints only; and excluding the ungodly as an adverse party*. That was Christ's place,—*a holy relationship*. He was not associated with man's or Israel's distance (save as bearing sin), but with *the children's relationship* to God. *Because* the children partook of flesh and blood, He partook of them; He did so as the consequence of His relationship with the children. It was *NOT*, that by taking flesh and blood, He placed Himself in the distance of man; but, *because* He *associated* Himself with *the children*, He partook of flesh and blood; and *this is all that is said* in Heb. ii. 14, 17.

Christ is said, by Mr. Newton,

to have had all the feelings which God's unconverted elect *ought to have had*.

Incredible nonsense as this is, it is clear that the only meaning it can have, is, that Christ *ought* to have felt Himself deserving of damnation.

Mr. Newton declares that Jesus had

"the exercises of soul which His elect, in their unconverted state, *ought* to have, and which they would have, if it were possible for them to know and feel everything rightly according to God." (Observations, p. 26).

Now, whatever nonsense this may be (for it is a contradiction in terms, because, *if* they had such, *they would not be unconverted*), yet, taking the statement as it is, what

feelings does it give to Jesus? What *ought* an *unconverted* man to think of himself? i.e., if he thought "rightly according to God." Only think of applying this to the Lord, and *EXCUSING* it!

Had the Lord been, by necessity, under death, He could not have *taken* upon Himself the necessity of dying.

The latter references to *Mr. Newton's views connect his prophetic system\** inseparably with his horrible views as to Christ; because, he makes the sympathies, associations, and experiences of the Lord to be those of *the unconverted Jews*; his prophetic system requiring him to treat them as such. With the converted remnant Jesus had blessed sympathy.

*Writing to the Rev. Mr. Guers, Mr. J. N. Darby says:—*

We no longer accuse Mr. Newton of applying to Jesus, Rom. v.; which says that, by the sin of one many were made sinners. That was making a bad use of theological terms,—that was the sin of negligence! But what as to the doctrine of the tract? In speaking of Rom. v. he has wrongly presented the manner in which the anger of God rested upon Jesus. *He had* attributed it to the imputation of Adam's sin. *Now*, it is a transmitted consequence, on account of His relation with Adam as born of Mary; a consequence which caused Him to hear with joy the proclamation of pardon by John the Baptist. *Is it* a retraction of the doctrine of the tracts, to let everyone judge it, and to explain that the position of Jesus is not by imputation, but a transmitted consequence? The doctrine of the tracts, disentangled from that confusion, remains fully confirmed. The doctrine of imputation to Jesus during His life, is an error; and an error one can fall into, and yet be sound in the faith. But, to say that He was under the wrath of God, as a member of the family of Adam, through His birth from Mary; *and, that grace and pardon were a relief to Him*; are doctrines which deny the truth with regard to the Savior.

The foregoing is taken from "the Collected Writings" of Mr. J. N. Darby, Vol. xv. Price 6s. Obtainable from C. A. Hammond, 3 & 4 London House Yard, Paternoster Row, London, E. C. 4.

We now proceed to give extracts from several pamphlets and writings of Mr. Newton's on the foregoing subject, which

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\*As we are about to turn our attention more directly to Mr. B. W. Newton's clericalism, and his false prophetic views, a few pages further on; we hope that each reader fully realizes the close connection of the latter views with his wicked doctrines on the Person of Christ which he had been teaching for ten or twelve years, and that these two false views are twin evils. (Ed.)

have been *quoted by one of the many* who testified against his errors.

He says that,—

Mr. Newton, whilst denying that there was sin in the human nature of Christ, put our blessed Lord under the consequences of the sin of others, in two ways: *first, as to His soul*—in its relationship with God; and, *secondly, as to His body*—in making Him subject to death. Both these he stated to be the result of His being a man and an Israelite, or born of a woman; that is, that the condition of His birth entailed these things as a consequence of *association*. This principle is the opposite of *substitution*; or, His taking sin upon Himself in *grace* for us, as He did upon the cross. He was thus, according to Mr. Newton, associated with the inconceivably fearful distance of man from God, and dealt with by God accordingly; and had the experiences which we ought to have had in our *unconverted* state; through rightly apprehending the wretchedness of this distance from God,—the sense of wrath and judicial visitation. He formed “a part of that which was exposed to the judgments of God’s heavy hand,” and was “obnoxious to all the penalties due to man as man, and Israel as Israel;” and, “to the sentence of death which had fallen on man because of Adam’s transgression.” It is no wonder that some have said that *Mr. Newton’s Christ must want a Savior for Himself!* Indeed, Mr. Newton made of John the Baptist, Christ’s deliverer, who brought relief, and the sound of grace to His ears; though it is not apparent how he could deliver Him from such *partnership* in the ruin of man, when once involved in it; or, how He could otherwise escape from it, as Mr. Newton, of course, says He did.

*Mr. Newton is said to have renounced these doctrines, but this is not the case*, for his “*Acknowledgment*” only admits that he was mistaken in placing our Lord under Adam as a federal head; but that is all. He says in it, “I should have stated that the connection of the Lord Jesus with the consequences of Adam’s transgression was in virtue of His having been ‘made of a woman,’ and thus having brought Himself into *association* with a race, on whom those penalties were resting.”

He adds, “I was right in stating that the Lord Jesus partook of certain consequences of Adam’s sin, of which the being possessed of a mortal body was one.” So that the two main branches (as to soul, and as to body) of false doctrine are adhered to in the only concession he has ever made; and, this latter point has formed the subject of a series of tracts published *since* his “*Acknowledgment*,”



elaborately attempting to prove, *not only* that our blessed Lord was *able to die*, but *mortal and corruptible, as we are*; and as man (in the form He adopts), under the same “necessity of dying.”

For our own part, we have reason to know, from private sources, that Mr. Newton entirely denies “that he ever taught anything that could be called heresy,” and that, not long since, he propounded the same sentiments which are contained in his tracts, in his own chapel; but, public attention having been called to them, and great scandal having been occasioned to the minds of many Christians, especially by the first part of this false doctrine, that has been, for the most part, dropped out of sight. Nor could we believe that, if Mr. Newton had been convinced of the deep dishonor and injury which he has done to the person of the Son of God by promulgating these views, that he could be so inconceivably base as not to make the only reparation in his power, however insufficient, viz. a full, frank, and heart-broken confession.

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EXTRACTS FROM MR. NEWTON'S WRITINGS TOUCHING *The Soul of Our Lord*, AND ITS RELATION TO GOD.

“Sinai marked the relation of *God to Israel* when Jesus came; and the worship of the golden calf may be taken as marking *their relationship to God*. . . . The Lord Jesus was caused to appreciate to the full, the relation in which Israel (and *Himself because of Israel*) was standing before God.” (Observations, p. 29.)

“The thing more than any else, distinctive of these sufferings of Jesus of which I speak, that God pressed the terrors of that mountain with the fire and darkness and tempest upon the apprehension of His soul, according to His own power and holiness, and caused Him to feel *as a part* of that which was exposed to the judgments of His heavy hand.” (Remarks, p. 14.)

“He was made to feel that *His association* with those thus standing in the *fearfulness of their distance* from God was a *real thing*, and that it was so regarded by God.” (Observations, p. 26.)

“The exercises of soul which His elect, *in their unconverted state*, ought to have, and which they would have, if it were possible for them to know and feel everything rightly according to God, *such exercises*, yet without sin, *Jesus had*.” (Observations, p. 26.)

"Jesus, as man, was associated with *this place of distance in which man in the flesh was*; and He had, through obedience, to find His way to that point where God could meet Him."

"He stood in a place dispensationally lower than that into which He has now brought us, His Church." (Remarks, p. 31.)

"If, then, the soul of Jesus realized—*experimentally* realized, and that too under the hand of God, and to a degree we little think of—the fearful condition of Israel (and as we have seen Himself because of Israel). . . . How joyful to His soul the sense of the introduction of new things and new everlasting blessings" (in baptism.) (p. 22.)

"The difference between Sinai, the mountain of blackness, and Zion, the place of light, and grace, and blessing, the place of the Church of the firstborn, might be used to illustrate the difference between the two dispensational positions *held by the Lord Jesus* in the midst of Israel previous to His baptism, and that which He dispensationally and ministerially took, when anointed by the Holy Ghost."

"And if it be asked, 'Was, then, the Lord Jesus subjected during His life to all the inflictions that were due to man as man, and to Israel as Israel?' I answer, No. . . . His faith, His prayer, His obedience, all contributed to preserve Him from many things to which *He was, by His relative position, exposed*; and by which He was threatened." (Remarks, p. 8.)

"Since He was not, until the cross, punished substitutionally, why was it that He was *chastened* at all? How could it be but because He was made *experimentally* to prove the reality of that condition into which others, but more especially Israel, had sunk themselves by their disobedience to God's holy law, a condition out of which He was able to *extricate* Himself, and from which He proved that He could extricate Himself, by His own perfect obedience." (Remarks, p. 12.)

"There are only three ways in which suffering from God can reach any of His servants here . . . either because of personal transgression—or substitutionally—or because of *association* with others who are under chastisement. Can we be at any loss to say to which of these classes we assign the living sufferings of the Lord Jesus? We agree (?) in saying they were *not substitutional*, neither were they because of personal sin; if therefore they existed at all, and the scripture I have just quoted proves that they did exist; it must have been because of *association or connection* with

others. . . . These afflictions were not vicarious." (Observations, pp. 22, 23.)

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EXTRACTS FROM MR. NEWTON'S WRITINGS RELATIVE *To the Body of Our Blessed Lord* AND HIS ASSERTED NATURAL SUBJECTION TO DEATH.

"He was exposed, for example, because of His *relation to Adam*, to that *sentence of death* that had been pronounced on the whole family of man . . . And if He was exposed *to the doom of man*, was He not equally exposed to all the sinless penalties that had fallen upon Israel as dwelling under Sinai?" (Observations, p. 9.)

"All that pertained to man's nature in Mary, pertained to Jesus;—its weakness, its dishonor—sin only was excepted. He was in the likeness of sinful flesh; *penalties therefore of the fall were connected even with the constitution of His human nature.*" (Observations, p. 34, Note.)

"My loins thou hast filled with burning heat, or dryness, would show that, *in body as well as in soul*, He felt Himself as the green ear *scorched by the fire.*" (Remarks, p. 17, Note.)

"The characteristics of the humanity of Adam *after he had fallen*, were, through His mother, transmitted to the Lord Jesus; but without sin, either communicated or imputed." (Letter, p. 33.)

"It was determined . . . that He should commence His course of suffering by taking (not in Paradise) a weak humanity like, *in everything* excepting sin, *the humanity of Mary, His mother; and, exposed to ALL the sinless consequences of Adam's sins.*" (p. 9.)

"All His sufferings were in consequence of His having assumed a *relative position*; that is, one in which He consented to forego that which was due to His own individual position, and to subject Himself to sufferings *due to the position of those* to whom He stood related by voluntary association." (Brief Statements by Mr. Newton.)

"And, even as His humanity had *all sinless infirmities*, so also was it *mortal.*" (Ancient Truths,\* by Mr. Newton, p. 10.)

"We mean, by ascribing mortality to Him, that His humanity was so constituted, that the vital conjunction of His soul with His body would, under certain supposed circumstances (which we omit because the supposition is so painfully irreverent), necessarily cease, unless a miracle was wrought to prevent it." (Ancient Truths,\* p. 15.)

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\*These statements were reprinted in 1867, in "Foundation Truths."

It should be remarked that the expression "sinless penalties" is illusive; for no penalties inflicted by the hand of God could be anything but righteous, whether temporal wrath, death, or final damnation; also, that whilst every Christian believes that Christ was mortal, in the sense of being *able* to die; the idea of inherent mortality is entirely subversive of the glory of His person, opposed to the statements of Scripture; and unfits Him for dying as a sacrifice; for a life already attained could not be offered to the justice of God for others. *The word of God tells us expressly that death can only come by sin*, either inherited or imputed (Rom. v. 12; vi. 23); and the *miraculous action of the Holy Ghost* in the conception of our Lord, *removed*, not only the sinfulness of nature, but the seed of physical corruption and decay which exists in all others; so that, in this sense, we can discern the meaning of the words, "that *holy thing* which shall be born of thee shall be called the Son of God." Various old writers, such as Hawker, etc., have regarded our blessed Lord as suffering penally before the cross; but, however mistaken in this, they looked upon Him as a substitute throughout; and *never* as a *part*, by birth or association, of *that which was exposed to the judgments of God*.

As it is not our object to enlarge upon these doctrines; that having been done by others at the time they were first published; we only subjoin a few passages showing *the true position of our Lord*.

1. In the nation of Israel, as Heir of the promises made to Abraham and David, and King of the Jews: Matt. i. 1; Luke i. 32, 68, 69, 72, 73; Matt. ii. 2, 6, 9; Isa. ix. 7.

2. As bringing relief, light, and salvation, to deliver them out of their wretched condition, instead of being identified with it: Luke i. 77-79; ii. 11, 30-32.

3. The relation of His birth to man, and to the Gentiles: Luke ii. 14, 32.

4. His relation as Man to God: Luke ii. 40-52; John viii. 29; xi. 41, 42; xv. 10, 11; Ps. xxii. 9, 10.

5. His relation to John the Baptist: Luke i. 17; iii. 16, 17; John i. 7, 27, 29.

6. His position relative to death: John x. 17, 18; xii. 24; vi. 47-51; xi. 25; Heb. ii. 9.

If we may here be allowed to anticipate for a moment the subject of the next Chapter (V.), and mention how such a heretic as Mr. B. W. Newton who never repented is esteemed or regarded by the Open Brethren today, one of their books, published in 1933, says that "he died loved and revered by his intimate associates. The late Henry Varley spoke of him as 'the godliest man I have ever known.' W. B. Neatby considers he was much maligned and unjustly



treated . . . When Mr. Darby began the second meeting in Plymouth in 1845, the assembly (Bethesda) in Bristol did not take sides, but welcomed fellowship with believers free from error, from both meetings." Was Bethesda right in this? If they think so, then since 1929 do they alike "welcome fellowship with believers free from error" whether they remain in the James Taylor party or whether they have separated from it? (See 2 Cor. xi. 14, 15).

*WHAT BRETHREN HOLD WHO ARE SOUND AND  
SEPARATED FROM EVIL*

"Question. Could it be said that, although the Lord Jesus never relinquished communion with His Father, yet it was in abeyance during the three hours of darkness on the cross, when as the sin-bearer He was forsaken of God?

"Answer. We do not believe that there is any scriptural support for the thought that during the three hours' darkness communion between the Father and the Son was in abeyance. On the contrary, we believe that such a thought is opposed to the general tenor of scriptural teaching.

"The Gospel of John especially shows that there was perfect and unbroken communion between the Father and the Son—always perfect union and perfect unanimity. His own witness was, 'I and the Father are one;' also 'The Son can do nothing of Himself save whatever He sees the Father doing; for whatever things He does, these things also the Son does in like manner' (John x. 30; v. 19, N. Tr.).

"Both the Father and the Son were equally concerned in the great sacrificial act which effected propitiation. The period of darkness was included in the cup which the Father gave His Son to drink (John xviii. 11; Luke xxii. 42), and was part of the Father's will to which the Son submitted, and in which the Son found His delight. The Son said, 'On this account the Father loves me, because I lay down my life that I may take it again' (John x. 17, N. Tr.).

"In the death of Christ, His obedience, unvaryingly perfect throughout His manhood, reached its climax, as is seen in Phil. ii. 5-8; He became 'obedient even unto death, and that the death of the cross.' The hours of darkness upon the cross were enfolded in this course of obedience. And in the act of laying down His life, He delivered up His spirit into the hands of His Father, who loved Him because He was laying down His life (John x. 17; xix. 30). . . .

"And it should be remembered in this connection that scripture does *not* say that the Lord Jesus was forsaken of His Father, but of His God; 'My God, my God, why

hast thou forsaken me?" The communion of the Son with the Father rests upon their eternal relationship in the Godhead, and being founded upon their essential Being, it could never be interrupted, nor be in abeyance. . ." (From "The Bible Monthly," August, 1935.—C. A. Hammond).

#### CHRIST JESUS HUMBLING HIMSELF

It is because of what Christ is that His humiliation is His glory. We have in Philippians ii. the most absolute contrast with all that man has been in his history, with all that we are by nature. It is natural for us to desire to rise in the world. It is not our ambition to go down. More than this, as was pointed out long ago, to depart from that place where God had placed him, whether it be the case of an angel or a man, is apostasy. "The angels that kept not their first estate," He spared not. So it was with Adam. The temptation of Adam was to rise above that place, blessed as it was, where God had placed him. "Ye shall be as gods," the serpent said.

It was only because the Lord Jesus Christ was Who He was, because He was not a creature but the Creator, that He could humble Himself and leave His first estate. Then follow these wonderful words, "He counted it not a prize to be equal with God." It was not a question of attaining anything but rather of maintaining. He sought not to maintain the glory that was His, but He emptied Himself of divine glory, and came down, and took the place of a man, of a servant. . . .

But He went even beyond that. We have the second step in the Lord's humiliation. "He humbled Himself." It was not enough to Him to become a servant, to be here in fashion as a man, but "He humbled Himself, and became obedient unto death, even the death of the cross." There was no staying until He had reached the very bottom, until He had gone as low as it was possible for Him to go, down, down until He was found beneath the judgment of God, alone and forsaken, upon the cross.

And now what will God do? How has God answered such grace? God has "highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. . . ." G. F. C. (From "The Bible Monthly" (1932), Vol. xii., pp. 177, 178. 3s. C. A. Hammond).

#### CHRIST'S PERSONAL GLORY AND HUMILIATION

The highest angel is but a servant; the Son *became* one. This very fact implies His personal glory as true God. For the archangel could neither empty himself of the glory God gave him without sinning against the God who gave him his position; nor did he need to humble himself in becoming a servant, for this he was and could be nothing else.

But a divine person could and did. As written elsewhere, He emptied Himself, having taken a bondman's form, being come in the likeness of men; and, being found in fashion as a man, He humbled Himself, becoming obedient up to death, yea, death of the cross.

W. KELLY.

## MR. NEWTON'S CLERICALISM AND INDEPENDENCY

EXTRACTS FROM "THE NARRATIVE OF FACTS," BY MR. J. N. DARBY, CONCERNING THE TROUBLES AND PROCEEDINGS AT EBRINGTON STREET, PLYMOUTH, CAUSED BY MR. B. W. NEWTON'S TEACHINGS AND PROCEDURE

I am convinced that it is a work of Satan which has developed itself here (at Ebrington Street, Plymouth), and, finding that, as *Mr. Newton announced that he would seek to produce everywhere "united hostility" to the brethren who differed from him*, the same system at present is carrying on elsewhere to propagate the work, and believing that many true-hearted saints become unconsciously instruments of this, I have thought well that they should be apprised of what passed. The argument alleged against such an account, would be the scandal of it. But that exists in the division already. The knowing the grounds of it will rather take it away. For *it is a very serious thing to separate from Christians*; and, indeed, the saints *have*, in some sort, a right to know why it has been done. . . .

I do not expect to escape what Sir A. C., Mr. W., and others have been subjected to; that is, *to have all my statements denied*.\* . . . I have only to add, that the ground of evil doctrine or teaching, and the unsettling the souls of saints on everything precious and even vital, is acquiring every day *very greatly increased weight in my mind*. . . .

I may add one here, from a tract sold in the tract shop. It is there taught, that the wicked will *rise with their diseased bodies*; as that a man that had the palsy would keep it for ever, they would receive again their corrupt and sin-worn bodies, in all their wretchedness. This is addressed in a gospel tract, to the careless. The tract is printed in London; but it was *sold at Plymouth* in the depot; nor have I any doubt of its origin.

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\*It is remarkable that this sort of thing continues to the present time, for in 1930, when Mr. H. S. wrote the pamphlet, "Open Brethren, their Origin, Principles, and Practice," a prominent O. B. writer immediately and publicly questioned or practically denied some most important facts and self-evident matters, which made it necessary in the same year for Mr. H. S. to issue his reply, "The Facts Restated. A Criticism of recent pamphlets defending the principles of Open Brethren." For more than forty years the O. B. never questioned the account given in "The Whole Case of Plymouth and Bethesda," by W. T., but since the early witnesses have passed away, some seem to think they may do so now. (Ed.)

I add *another mark of the enemy's work*. It is this: where there is the sudden reception of a whole system, and the authority of the author of it set up at once over the mind. . . . In the case stated, the mind is at once shut up into the system; and real progress in divine truth is entirely arrested. The consequences of having thus taken a system of error for truth, is, often, most deplorable for the whole life; even if the person be delivered from it.

The reader will find *another example of the unsettling the soul* as to fundamental truths, in the confusion between the life communicated to the saint and the divine nature in Christ, thus,—“But did Jesus think that the life which was in Him, and which He communicated to others, was not heavenly?”

This may be always remarked, that *where there is a work of the enemy, even saints fall into it, if they do not treat it as such*. . . . See the early judaizing of the Church, traced and detected in the Epistles to the Galatians and Colossians, and elsewhere. And, see in the Galatian Churches how the saints fell into it. See the same thing in Popery. . . . Truly godly people may be the instruments of helping on a system which is truly Satan's. No one can doubt that Cyprian, who laid down his life for Christ's name, that Augustine, and that Bernard, were godly men. Yet, though one opposed Rome Episcopally, and the last declared Antichrist was risen there, no one can doubt that they helped on most eminently, Satan's work in Popery. Satan originates nothing. This is God's prerogative. The work of Satan is to *mar*, and *break down*, what God has wrought. . . . God created Adam. Satan spoiled the work through man's folly. . . . He can originate nothing; but he can build up, with vast sagacity, an immense system, out of the corruption, suited to the evil which is in us. . . . What would money be, without avarice? or worldly power, without ambition? or superstition, without a natural principle of religiousness in the heart of man? . . .

Mr. J. N. Darby further states:

I will add here some of the *points which* seem to me to *mark the presence and influence of the enemy, in general*.

*The first sign of weakness* is, the gathering itself becoming the object of attention; instead of their being a people enjoying the blessedness of their position, by the relationship and fellowship it gave them with Christ, who had become, and was, their abiding object, revealing withal God the Father. . . . The activity and zeal will be for the system. . . . There will generally be a good deal of acting *against*, or depreciation of, others who even hold the faith of Christ.



*Paramount importance* will be attached to the *views which distinguish that institution*, not to what saves, or to what brings faith to the test by the revelation of Christ. . . . Truth I mean *truthfulness, will ever be wanting*. This I have always found where the work of the enemy is. *Connected with this* is the pressing much, certain doctrines, when it is safe; which form the bond of the institution; and . . . explaining them away when they are pressed on them by those who detect the evil. This anyone conversant with the subject cannot but have noticed. . . .

*Another mark*, is, that the spirit of *the world* is acquiesced in. The poor will be nursed as instruments; and the rich (and so the clever) flattered, for support. *Another mark is*, the extreme difficulty of fixing them to any definite statement, save as they have power to enforce it; and then it is bound on others; and *there is the sternest rejection of all who do not bow*. Calumny of the saints, and of their doctrines, has been known from the testimony of the blessed Lord Himself onward. *The influence of females, and of money*, will be found also largely employed. There is *another mark* . . . an incapacity to discern right and wrong; an incapacity to see evil where even the mere natural conscience would discern; and an upright conscience reject it, at once. I speak of this *incapacity in true saints*. . . .

I am satisfied that I have seen these principles distinctively at work in *what has produced the system established at Plymouth* . . . recall what the ways of Popery are, and they will easily find the same there. It is not because there are no saints among them; but, because there are many and very dear ones, that I speak of it.

I will not detail the origin of "brethren;" but, certainly, that which characterized their testimony at the outset, was the Coming of the Lord as the present hope of *the church*; and, the *presence of the Holy Ghost* as that which brought into *unity*, and animated and directed, the children of God; and they avowed their dependence upon it. . . . The distinct *heavenly character of the church* was much insisted on. Though the brethren insisted on a *spiritual ministry*, and the recurrence to *the original principles of ministry* were urged, they did not, for the same reason, pretend to appoint ministers, nor organize any church or special membership; for they held the unity of all saints. Themselves outside the camp, whatever saints had faith to follow them were companions in their position, and they were not separated in life, love, or essential unity, from those who could not, though blamed by them. In this spirit they walked for a good while.

## THE ORIGIN OF INDEPENDENCY AMONG THE BRETHREN

But now, many well know that Mr. Newton, and others, have assiduously maintained that the Epistle to the Ephesians refers to *all* saints from the beginning of the world; and 1 Cor. xii. to a *local* perfect church, with some idea of a sort of model at the beginning; but the *unity of the church*, as such, *with Christ at its Head on high*, in this dispensation, was *denied* by the constant teaching at Plymouth. And Mr. Newton has *published* certain views upon it. These views are plain enough. They have been answered . . . I have stated that *they deny the real unity and holiness of the church* of God; I say so still. The question is, what is taught in Ephesians on this point, and whether they hold it. They tell us they hold it as revealed in the Epistle to the Ephesians. Now I allege that they really merely mean unity *in heaven* of all saints since the creation. It is clear that there can be no other unity of all saints since the creation than unity *in heaven*. And this is what they have most assiduously taught as to the Ephesians. They have insisted that prophets, in chapter ii. verse 20, means Old Testament prophets; and the whole Epistle to *apply to all saints* from beginning to end. It is quite clear therefore that it has nothing to do with *the present unity of the church* by the Holy Ghost sent down *from heaven*. We have all heard this taught, whatever their partisans may say. Further, Messrs. S. and C—w (in reply to the brother B—i, who, from reading Mr. Newton's books, had come to the conclusion that he did *deny the unity of the church* as taught in scripture) stated distinctly to him that the unity he urged was *in heaven*. Each of them, also, did, severally and distinctly. . . . It only means a common unity *in heaven*, and has nothing to do with the church *now* more than with Abel, that is, that an individual now will *finally* be a member of the whole assembly of God. That is, it denies any special unity *now* by the Holy Ghost sent down *from heaven*.\*

But as to the unity being *in heaven*, I had asked, Was the doctrine that the Gentile churches *together* constituted the *one church* St. Paul's statement of *the unity of the church*? Mr. Newton answers (page 56, of his second letter), "I should think *not*, because St. Paul speaks of the *invisible unity* of the church *in heaven*." Can anything be plainer than such an answer where the charge was made, and an explanation given? that St. Paul's teaching, St. Paul's statement, is of the unity of the church *in heaven*! . . . And I ask here if St. Paul's statements refer, as Mr. Newton has printed and *published*, to *invisible unity in heaven*, which are the passages in scripture which refer to the unity of the church in this dispensation *on earth*? It is

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\*From "The Narrative of Facts," p. 1, we learn that this was written "after a lapse of a year," or in 1847. The next chapter (V.), "The Bethesda Divergence," pp. 257-259, gives examples of how the *Independency* of Churches, and the *denial of the visible Unity* of the Church of God *on earth*, of which *Christ is the Head on high*, is, 87 years later, in 1933, *still taught* and published by most Open Brethren at the present time. The "Narrative of Facts" is found in Vol. xx. of "Collected Writings of J. N. D." This paragraph, and the next one, is taken from pages 84 to 95, and then this history returns to page 20. (Ed.)

totally untrue that St. Paul's statements refer only or properly to that (though of course it remains true), for he is speaking of joints of supply in the *one body on earth* . . . Mr. Newton has stated that the churches are *independent* . . .

*From an early period, Mr. Newton isolated himself much from the other brethren.* He held reading meetings; and, would not allow the laboring brethren to attend them; saying it was bad for the taught to hear the authority of the teachers called in question, as it shook confidence in them. At the latter *prophetic* meetings in Ireland, he did not attend. (He did not attend in 1834 or 1835; but he was at the 1836, the last Irish meeting. He did not attend London, or Liverpool, that is, the last two English). As to one of them, instead of going, he held a meeting *for himself at Plymouth*, on the question proposed and discussed, among the brethren in Ireland; and published *his views* on them under the title of "Answers to Plymouth Questions."

Particular meetings of *his own*, for inculcating *his* peculiar views, were multiplied without end; and sisters, instructed in them, provided with "notes," were employed to hold smaller meetings among the poor, and to write *letters* elsewhere to propagate them. Every visitor was, at once, brought under the most stringent process for imbuing him with them; and instruments sought wherever possible. (One meeting of a smaller number of brethren was at once broken up; that is, never met again, on some objection to critical remarks being made by another brother.) *Indeed, I have known a meeting closed, the moment any remark was made on a statement of Mr. Newton's.*

At the Clifton Meeting, Mr. Newton, speaking of ministry, and the points connected with it, *told me that his principles were changed. I replied, that mine were not;* that I felt I had received them from the Lord's teaching; and, with His grace, I should hold them fast to the end. (I might here refer to the testimony of an intelligent brother, a physician, who plainly states that Mr. Newton, ten years ago, *pressed the principles I have done now, and which he resists;* but then he declares he always thought them a delusion; that he joined the "brethren" as a sect; and continues with them as such. Loudly as this is denied, a sister, whose zeal for Ebrington Street would not be questioned were I to name her, said to me that it was quite evident there were *two systems* among the "brethren" which would produce their fruits and gatherings everywhere. My reply was, I did not doubt it; and respected her sincerity. I would that others had the honesty to own it: they were *all assuring me there was not*).

Mr. Newton got rid of Captain H. at Plymouth. . . . I use advisedly the expression "got rid of." . . . After the departure of Capt. H., two other brethren became the objects of attack, R——e and S——s. I myself interfered, at that time, to soothe and tranquillize matters; and to soften the effect of the evident assumption and conduct of Mr. Newton. Subsequently to this, I was, as is known, much abroad.

At a time when Capt. H. and myself were leaving Plymouth, there was some anxiety as to Pastoral care; the value of which I fully recognize. Some minds were restless as to the nomination of elders, or recognized authorities; some fearful of it. . . . I stated what is my present conviction, that the right minded saint would surely own and "know" those who labored and admonished; and took, by the Holy Ghost, a pastoral interest in them. . . . To attempt to authorize them would unsettle every right principle. There was no competency for it. *The moment an authorized position is assumed, i.e. a title to it,—I raise the inquiry, "What is this title?"* and I defy anyone to allege any which is not, at once, the formal recognition of a sect; or, otherwise, *the Popish ground of being "the church,"*—and then you must recognize succession, and apostolic authority, in the clergy.

*Mr. Newton put the Great Tribulation before the Rapture*

On my returning from abroad, about six years ago, I was spoken to by brethren well known amongst all, as to *certain letters* written by Mr. Newton; and circulated in manuscript far and wide, begging me to read them, as it had excited the feelings of many brethren, and made them very uneasy. (These letters have been sent to Ireland, India, Canada, and wherever an opportunity was afforded; as Mr. Newton avows and boasts of).

Urged, I read the letters. *They were an elaborate argument on Mr. Newton's prophetic views; denouncing all who held the views of the rapture of the church before the end; and insisting on the evil of applying any part of the New Testament to any but the church; or, of supposing that there were saints on earth, subsequent to the church's rapture, who could be spoken of in it prophetically. In these (besides accusing the brethren of rejecting "all the Gospels," if they held principles contrary to his (Mr. N.'s) interpretation of Matthew xxiv.; for this was the only and avowed ground, as may be seen in the passage in the note),\* he declared that if they were listened to, "the foundations of Christianity were gone."*

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\*"Thus this passage (Matt. xxiv.), and with it the whole Gospel, and all the Gospels, are swept away as not properly pertaining to the Church." Till I found this passage of large inference, I never could conceive what gave rise to this charge of rejecting the Gospels.



And, will the reader believe the reason which so many have swallowed this down? for this is the grand cry at Plymouth still.

It is this,—“for the foundations of the city are the 12 Apostles of the Lamb.”

He (Mr. Newton) presses the duty on all, that a categorical reply should be received as to this, from all that professed to teach, because ambiguities were to be avoided in the church—“With respect to such passages, we have a right to expect a clear unhesitating answer from all who teach in the church.”

Meanwhile, *brethren* who took the opposite view were *carefully kept away* from Plymouth; and letters, in one unceasing stream, went out *from the sisters against the brethren* who did not receive these views; and, everything was said to discredit them to those who visited Plymouth. The whole teaching there, was to settle people in them. In this, no pains were spared, as to either strangers arriving, or those who had leisure, at Plymouth. *The sisters*, in particular, were carefully taught, and held meetings in their respective districts, to retail what they had heard at the principal meetings held for that purpose. *The poor* were, in general, starved, as to feeding them with Christ.

This had come to *such a point* before my last return from abroad, *that the gospel had been formally sent away, from Ebrington Street*; and teaching substituted for it; the gospel being banished to Raleigh Street,\* where some 30 or 40 went. It was said, in so many words, *they did not want the gospel*—it was a bad sign to wish it; *they ought to be going on to more complete knowledge*. It is not astonishing if a great body of the christian poor were thoroughly miserable. They understood Mr. H. (Harris) only. He was their visitor and friend.\*\*

### CLERICALISM CREEPING IN

I read the letters, and I told Mr. Newton that I could not see that the Spirit of God had led to, or guided, in them. He told me thereupon, that *all friendship between us*

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\*For a time there were two Meeting Halls at Plymouth. Raleigh Street was an early and permanent Hall, Ebrington Street being occupied and used for the breaking of bread and other important meetings for eight years, from 1840 to 1848, during which interval Raleigh Street Hall was retained and used for additional gospel work, and some other meetings.

\*\*As Mr. Darby, or his editor, here generally uses initials only, we give a few names which some of them represent. J. E. Batten, Mr. Peck, Sir Alexander Campbell, J. Clulow, John Marsden Code, Lord Congleton, William B. Dyer, Captain Percy Francis Hall, James Lampden Harris, Richard Hill, Christopher McAdam, Mr. Naylor, Mr. Potter, Captain William Graeme Rhind, Henry William Soltau. (Ed.)

*was at an end*; and that he should have *nothing more to say to me* in the way he previously had. I replied, that this would not change me towards him, or others; and I walked up and down the street with him, till I got him to give me his hand; and, save writing to him to soothe him, buried it all. I wrote, at his request, some of my objections to the views in the letters; and this, furnished subsequently to a sister, formed, together with his answers, *the famous appendix*, of which so much has been said. But I speak of an interview six years ago, or thereabouts. Since then, *the letters were constantly copied and circulated*. From that time, I was a good deal abroad, though I visited Plymouth. I saw *clericalism creeping in*; but, at first, thought it was merely from circumstances. The deaf people were placed round the table; and, consequently, the speakers were to stand at it. This, soon, evidently defined them (the speakers). I saw the tendency, and sat in the body of the congregation; and spoke thence, when I spoke. I was remonstrated with; but retained my position. On the last visit before the present one, finding the teachers always breaking the bread (i.e., at the Lord's supper), I urged some others doing it; or this union of the two things would soon be a regular clergy. Mr. H. (Harris) to whom I spoke (but, as to all), made no difficulty, and something was done. (Mr. Darby then went to work, for a time, in Switzerland).

J. N. D. continues:

I returned to England, and came directly down to Plymouth. I may now relate *what took place then*; and *what had been going on* with others before my arrival.

About four years ago, Mr. Newton and Mr. B. held meetings at Devonport on ministry, where the following statements were made:

That there had been, indeed, the fisherman system; and that Christ had, previous to His resurrection, chosen poor men to be His instruments: but, that, after His resurrection, this was all changed; the Paul system was then set up, and the Lord chose educated gentlemen, as Paul was. This had been the case at the Reformation, as Luther and Calvin proved; and at the modern revival, as Wesley and Whitfield showed; and now recently, as Mr. Darby, and I know not who else, proved.

The result of this was, that one poor man who had preached among the Methodists, and still did at times, went out of his mind; and was in that state for a couple of years, from the conflict of feeling, pressed to declare the Lord's love for sinners, and harassed by the thought, as he had now been instructed, that it was wrong for poor men to put themselves forward. The application of the word of God to his soul, in the hands of one who then knew nothing of the

circumstances, but who entered into his then state, has happily restored this poor brother. (These statements were, at first, denied; then explained; and then confessed, and apologized for. The person concerned, a brother whose integrity no one would dispute, freely forgave Mr. Newton, and thinks no more about it as a wrong to him. But this does not affect *the historical state of things*; and *it is in that way, that I bring it forward here*. Mr. R. H. declared, when this came to be known, that it was no isolated case; but the constantly inculcated doctrine, at that date.)

*To finish with Devonport, which was a place exclusively under the care of the Ebrington Street leaders.* Since my return, those who assumed the lead there arranged an assembly of those they adjudged Elders; that they might recognize and own one another among themselves. Two, however, of the persons they included, declined. A number of the brethren, then met, to know what was to be done; and this was broken up by authority. A good many left; and the rest, I apprehend, are tolerably peaceful, and at liberty. Those who sought to govern all in connection with Ebrington Street having been stated by all who left, as the persons whose assumption drove them away, they were withdrawn for the time; and now, I apprehend, go on pretty quietly.

#### LEGALISM TAKES THE PLACE OF GRACE

*As to Plymouth, there was a constant labor to reduce the meeting to a clerical form; and to invest certain leaders with the sole direction.* This went on in a thousand minute and private circumstances, which it is impossible to detail; which made gracious brethren uneasy; but afforded little or no ground for any specific interference; if it did, there were few, or none, that dared. For, indeed, one of the scarcely intelligible phenomena of the case, to me, was, the way people were cowed, and heart and conscience disposed of, I know not where; save that the quiet and gracious were oppressed and unhappy. I have remarked that it is the art and skill of some men, to turn every conscientious man, every one who cannot or will not become an instrument, into a radical, or a schismatic. But it is a sad state of things. I could name persons here that were denounced to us as radicals and busybodies, that I have found, when not tortured and harassed in conscience, as quiet, unassuming, happy Christians as possible. Indeed, in these cases, it is generally the truest hearted, and the least of a party spirit, who are thus miserable; if they stir, it has that uneasy, unhappy character, which is thus characterized by those who *rule*. With such, it is only, as in a famous Latin passage,—

when "Solitudinem faciunt pacem appellant." When they make a solitude around them, they call it peace. (It is independency).

Mr. R. H. has mentioned, in his tract, some of these circumstances; little by themselves, but, together, gradually changing the whole character of the meeting. But he has wisely passed over many, many, private ones, which helped largely to alienate him from Ebrington Street.

*I may add here, as it was a public one, that he himself was stopped praying in public.* How many a gracious person, esteeming himself and his doings of little importance, has yielded in this way, till power was gained to change principles. But thus things went on. A poor brother gave out a hymn. Nobody would raise it. He felt it; spoke of it in private. The simple were disheartened. They feared to give one out. Whose fault was it? Nobody's; and, the point was gained. When tolerably disheartened, it went farther: for *Mr. Newton himself, at a prayer meeting, got up and went and sat down by the side of a young brother who gave out a hymn, and laid hold of his book. . . .* The young man left; and goes to a free church, where the gospel is preached.

Brethren have been hindered speaking; and, not only so, but there is not a person resident at Plymouth who frequented Ebrington Street but (as Mr. R. H. has remarked) knew when it was Mr. Newton's and when Mr. H.'s (Harris') day; and it became *the common language* to speak of it so by all, rich and poor; and people took their measures for going accordingly. I speak of Sunday morning at breaking of bread. . . . But a regular alternation of two, and, if absent, a sort of manager left; for so it really was; and the speaking prepared as previously, considering the state of the congregation, and preparing a discourse (and such was the ground avowedly taken with me as the right thing, when I arrived), *is certainly not that dependence on the Spirit which characterized the profession of the brethren. . . .* It has been formally, and expressly denied, that the presence of the Holy Ghost should be looked for in the Assembly. It has been perhaps affirmed, too. And, this is one of the sad circumstances, as it strikes me, in Ebrington Street,—not exactly unorthodox teaching, but important truths dealt with in so rash and daring a manner; and the authority of the teacher leaned upon for them; and his wildest notions put upon the level of certainty with justification by faith; so that, were his authority once shaken, there would be danger that no one would know what was certain. It would be skepticism as to everything. So I have seen it with Roman Catholics.



I have, myself, heard it taught, from Hebrews ix. 27, that Christ had to be *judged after His death* as another man! as it was appointed to men to die, and He was a man. It has been taught that Christ was born under death, being a constituted sinner; and worked His way up to life by His obedience. So in Leviticus i., that *covering sin* was not merely by sacrificial atonement making satisfaction for it, but that Christ's devoting Himself, as typified by the Burnt Offering, made up by a thing of the *like kind* for our imperfect devotedness; and, what a blessing it was that it should be of the like kind; and so filled up and completed, its defects covered. The statement as to the Holy Ghost was, that they did not look for His presence in the Assembly; but for God to be over it to bless it. . . . The explanation recently given was, that *they* went to meet God, not the Holy Ghost; *we* the Holy Ghost, not God.

I leave any sober and intelligent Christian to judge what the state of those must be as to steady certainty on fundamental truths, who were habitually under this kind of teaching of which I have given but specimens. I may add, from my own experience, that most decided *legalism* took the place of Christ and grace. I could not have recommended a person, about whose soul I was anxious, to go there, nor was I singular in this feeling. And these things are urged with all the solemnity of the most important fundamental truths.

The godliest of the poor, happily, never understood Mr. Newton at all.

When speaking was really impossible for unallowed brethren, some of these read a chapter in the Bible sometimes. This was stopped as hindering the ministry. This happened to three different brethren; to one of them, it was one of the ruling sisters who went. The brother, a reserved and blameless brother, was told that he could read his Bible at home; and that he hindered the ministry. He read no more. In another of those cases, Mr. Newton himself interfered; and when asked whose ministry had been hindered, and having stated; the brother went to that person, who replied that it had only been hindered by Mr. Newton.

As to the teaching I heard in Ebrington Street from Mr. Newton, *the one undeviating object seemed to be to teach differently from what brethren had taught*, no matter what, so that it set their teaching aside. This was so marked, in many cases, as to draw the attention of others besides myself.

### RULE AND AUTHORITY

And now as to *the circumstances connected with rule and authority*. . . . I trust brethren will seek nothing but the guidance of God's blessed Spirit. But, what are the facts?

There was a meeting from the earliest period called the Friday Meeting, where those who labored habitually among

the saints, and were occupied with their concerns, met to consult together, instead of acting apart or isolately (in independency); and where many little matters, such as arise everywhere, were settled in the fear of God, while what became matters of public discipline were presented to the Assembly at large. There may trouble between brethren be happily terminated, without the need of showing them up in public before a whole assembly. If public discipline be needed, then it is clear from scripture the assembly must judge, and act, to clear the consciences of all, *their own consciences*. But then, this is a very painful case.

However, such a (Friday) meeting there was; and, with the difficulties and trials incident to all things, went on with the confidence of the saints. Latterly, but after the lapse of a good many years, when Capt. H., Sir. A. C., and myself were no longer at Plymouth, Mr. Newton absented himself; only, when any case arose on which he had formed an opinion, and wished to interfere, he came down at the close of the meeting, inquired how it was settled, and insisted on its being judged his own way; setting aside what had been done where it did not accord with his mind. Mr. R. H. remonstrated once, or twice, against this procedure. This was received with great anger by Mr. Newton; and the practice being still followed, Mr. R. H. told Mr. H. that it was idle their meeting, if things went on thus; and left. It lingered on awhile; and finally closed about two years ago; it being impossible to bring them together again. Mr. H., however, labored at its restoration, but in vain, the following circumstance having occurred.

On the occasion of the burial of a poor person on Sunday (which the poor always desire, as their attendance is more easy, and which has been disallowed in Ebrington Street), the son of the deceased insisted on it. He came from a distance. Mr. S——s, who was habitually the resort of the poor in similar cases, sent him to Mr. H. Mr. H. was away. Mr. S——s then told him to go and get the grave dug, and on Sunday morning he mentioned it to the assembly at the close of the meeting. Mr. Newton went over to him in great anger, and told him it was impossible to go on with him any longer; etc.

On a week day, Mr. Newton sent down Mr. H. to summon Mr. S——s to the back room of the tract shop, where he remained himself. (Mr. H. used to call this room "the Chamber of the Inquisition"). Mr. S——s asked, "What for?" and, was told to come up to be instructed in the principles on which the meeting was conducted, if he did not

know them. He declined going. Mr. H. declined going again; and Mr. Newton was obliged to go down himself; and there he told Mr. S——s that there were those whom God had raised up, and given authority to, and his business was to obey. Mr. S——s asked, who they were? And, Mr. Newton replied, himself, H., S., and B., and that neither did he recognize Mr. S——s at all. Mr. S——s replied, that neither did he recognize Mr. Newton.

*This closed the attempt to re-establish the Friday meeting.*

The two brethren S——s and R——e, were now the objects of every annoyance and dishonor. I found stories against the latter which were totally false, circulated far and wide, which *I knew* to have been *spread by sisters*.

These two brethren took care of the money; and paid the expenses; and distributed any allowances to the poor.

Mr. Newton insisted on an arrangement, against their remonstrance, which separated the expenses from the poor; and, soon after I arrived at Plymouth, it had to be announced that there had been no means of paying for more than a year's gas; and wine for communion for half-a-year!

Such was the state of things when I arrived; but, since my last visit, I felt that *clericalism* and *worldly principles* had *usurped the place of the Spirit of God*. It was a letter of Mr. H.'s which showed me that all barrier was gone against evil which I knew to be at work; but which had been hitherto borne with as individual evil. *The tract shop had become a violent party sectarian instrument*. It was an institution I always, indeed, thought objectionable.\* One tract was sold there showing how the universal consent of the Church was against those who differed from Mr. Newton; and that it could easily be shown that those who did, were "subverting the first elements of Christianity." This tract had been published on a resolution of the Plymouth teachers, taken after remonstrance from a London brother.

It has been supposed that it was my sudden arrival, which occasioned the feeling and conduct which followed. This is all untruthful pretense. Mr. Newton had, ever since my letter to Mr. H. (I have the date from Mr. Newton himself) been laboring to prepare the minds of all he could, against me. This I learned, after my arrival. It is only since the London Meeting, that I have known that Mr. H. had furnished him with (the fact of the receipt of) my three or four private letters to him, which Mr. Newton took about and pressed on people, with his own reasonings; to prove that I was subverting the truth. Mr. H. did it most innocently. (Note: "As to the letters, only one, which was the material one, was taken about by Mr. Newton.")

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\*Note this, as to the tract shop. N. L. N.

In the letters, which I have not seen since, I apprehend there was nothing. (A note says: "Since I wrote this, I have seen them, and though written with the unguardedness of private communications, there is nothing that I can see unscriptural. I suppose brethren thought so too, by asking me if that was all.")

The brethren who came down to inquire asked me if there were others than these of the date in question, in which I had said something to Mr. H.; an inquiry of which I could not well tell the meaning till I heard the use that had been made of them (A use which was not confined to Plymouth). Of all this I was happily ignorant, when I went there; and desired only, in ministry, to raise, if God enabled me, the spiritual tone of souls, which I felt to be grievously sunk—I acknowledge I was a poor instrument for it. But the public weekly meetings in Raleigh Street were trebled notwithstanding all the prejudice raised.

But, this is the way the letter-showing, worked. A great many took Mr. Newton's statements as to my views, without further inquiry; and, at the same time, it was based in their subsequent statements on my own letters. If not, distrust was produced, and this was something. Those who were disgusted with this way of getting on were known, and set down and discountenanced as "Darbyites!"

I leave others to recount, if they please, the meeting and consultings of the leaders to ensure united opposition to, and rejection of me, as I have only known it since the London meeting.\* Such there were. I can only mention the facts as they occurred.

I went to stay at Mr. R. H.'s the next morning after my arrival. There Mr. Newton came, and I met him cordially in manner, however pained. He sat down at the opposite side of the room; whereon I resumed my seat by the side of one I was speaking to; and Mr. Newton, after a few words, with Mr. R. H., who seated himself beside him, got up, and said, "Good morning, sir," and went out. Three brethren,—Messrs. H., S., and B., then came, or were sent, separately, *to ask me what I had come to Plymouth for.*

(I would just ask what,—now that I know such a meeting was held *to get rid of me*,—I must think of the Statements in the letter to C—w; that every door was open to me; and that Mr. Newton would have a decided objec-

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\*But in truth, when I think (knowing now something of what passed there), of all the professions and protestations made to me, and how I was assured all was suspicion on my part, and accident without design, if anything had crept in;—it is sickening.



tion to its being otherwise; though, why they should have opened it, if my doctrines "subverted Christianity," would be hard to tell.)

Mr. Newton then wrote me word, that he had met me with intentional coldness, considering I had come as an antagonist to them; but on the report of B. and H., he could walk peacefully in separate paths. I replied, that I *objected to his having acted very badly towards many beloved brethren, and in the sight of God.*

He withdrew, thereon, the former kindly written note, and applied for names and circumstances.

I confess, I felt this was miserable. *He had been writing for six years to every quarter of the globe* (Mr. Newton boasted of it, at last, before the brethren who came), *saying, the foundations of Christianity! were gone if brethren were listened to; sisters had been employed in copying these letters; tracts had been published, declaring that we all subverted the first elements of Christianity! and he asks for dates and circumstances!*

*I replied, it was the sectarianism and denouncing of brethren, I complained of.*

This, he replied, was a *new charge!* And as it involved all the rest at Plymouth in the charge as well as himself, he would consult with them about it, and meet, but demanded the dates or circumstances of the former charge, or its withdrawal.

(As I well knew, and any one could see,—that it was a mere explanation and enlargement of acting badly towards beloved brethren, I declined further communication unless before brethren; the rather, as he alluded very incorrectly to past circumstances, and I thought such correspondence very useless.)

### SECTARIANISM, AND DENOUNCING THE BRETHREN

I had his letters declaring the foundations of Christianity were gone; and the tract saying we subverted Christianity; not to mention that there were letters without end, written under his influence.

*But there are other circumstances* I must now mention; because *it has been supposed Mr. Newton was charged publicly all at once;* and no steps taken; and this has been even much insisted on.

Before ever I came to Plymouth, and without any communication with me, Mr. H. Y. who felt equally the *sectarianism;* and that every principle was set aside, had been to Mr. Newton, and spoken to him. Mr. Newton answered him with the greatest violence; and *declared that we were destroying the fundamentals of Christianity;* that he was

justified in what he was doing against us, and should continue.

Mr. A. P. also went to him just about the time I came, and was met with the same avowed determination to persevere.

To continue—, Mr. H. came down to me to say that Mr. Newton would not consent to have a sort of jury formed on him, but that they could have a meeting, to see whether *sectarianism* had been introduced.

I replied, that they would have had no difficulty in having what he called a “jury,” on a *poor* brother; but that I was content to have such a meeting, as I could go and take my part in the inquiry like anyone else.

He asked me, who should go?

I said, I suppose Y., and P., as they had been already to Mr. Newton; for the rest, any Mr. Newton wished to bring as his friends. I declined bringing any. I have always avoided the very semblance of *party*. Subsequently, Mr. R. H. desired to come. Mr. N——r from Jersey, having been conversant with affairs at Plymouth, was there; and Mr. P.’s brother; and Mr. McA. The rest, thirteen in all besides Mr. Newton and myself, were Mr. Newton’s friends. Messrs. H., S., B., D., C——w., J., R., A. P., C. P., N——r., R. H., Y., McA. from Exeter. This is called, “The April Meeting of 15.”

Being called upon to state what I objected to, I said,—As to an inquiry into *sectarianism*, any could inquire as well as me, any judgment on Mr. Newton’s conduct having been avoided. Being pressed, I began by stating, that what I objected to was the *sectarianism* (I had previously declared to Mr. H. that I would not enter on the *prophetic* question as a doctrinal thing; *it was a moral question to me*).

Mr. Newton broke out in great anger; saying, that he would waive all formal objections; that *he did seek to make a focus of Plymouth*, and that his object was to *have union in testimony there against the other brethren* (that is, as explained and is evident,—their teaching), and that he trusted to have, at least, Devonshire and Somersetshire, under his influence for the purpose; and that it was *not the first time that I had thwarted and spoiled his plans*.

After this declaration, I produced, of course, no proofs; and Messrs. Y. and P. said, that they had no need to state anything that passed, as *Mr. Newton had declared his object as plainly as they could have alleged it*.

### PLYMOUTH DOMINATED BY MR. NEWTON’S INFLUENCE

I called upon the brethren to say, *If this was what Plymouth was to be; as, if it was, I should not go next Sunday.*

Mr. Newton said, I had no right to ask that: it was his own affair; and he should go on with it. I, however, persevered. Mr. H. said, this made it difficult for him to act with Mr. Newton, as *he could not seek union AGAINST anything*. None other stated his feelings on the subject (This silence was subsequently taken notice of; and, by some, as a matter of self-reproach). It was arranged, that those present should meet, to know what were the heresies which made such a course as Mr. Newton's desirable. There were two meetings at which I attended as desired; and stated my views. Some there, said, the mountains were mole hills; but *Mr. Newton declared he was farther apart than ever; and that the differences were fundamental*.

Mr. H. had interviews with Mr. Newton *on the subject of the "union in testimony," against the teaching of the brethren*. He obtained from Mr. Newton the statement, that it would be *AN* object, not *THE* object, of his labors; with which he, Mr. H., was much delighted, as a means of peace. To me, it was proof of deliberate perseverance in a pursuit which anger had disclosed. Subsequently, Mr. D. and Mr. H. obtained verbally from him, that his statement was objectionable, if taken irrelatively. But, there was no explanation of this, but an unauthorized one by Mr. D., that Mr. Newton would go on with "brethren" on other points, but continue his own pursuit of the avowed object. I was dismayed, not at the existence of evil, but at the *utter insensibility* to such a statement; the only thought of most being, to save, not the Church, but, Mr. Newton from its effects; and all silent (save what I have stated). But, on Mr. A. P. saying, that brethren ought to say, what they felt, Mr. B. replied, You may ask me, but I will not answer you. When I had asked, at first, whether brethren acquiesced in this statement, Mr. Newton (as I have mentioned) interfered instantly, and said, I had no right to put such a question. At the close of the last meeting, which was to know whether there was any disavowal of it, and at which the term "taken irrelatively," was discussed, Mr. R. indeed asked Mr. N——r why he said nothing; and he said he was a stranger. Mr. R. excused himself on the same ground.

I left for Somersetshire, to leave time for those less obnoxious to Mr. Newton than myself, to obtain some disavowal of the purpose—the "*objectionable if taken irrelatively*" was all that could be obtained. I then stated that, perhaps, I had better leave, and ask for Raleigh Street. Mr. R. said that very great good had been done; that I ought to be uncommonly thankful; and urged me not to press any

further disavowal then, lest it should produce a rupture with Mr. Newton; but wait and see. I said, it was a sorrowful position to be in, but it was all that I was then doing; and acquiesced in the wish; and *I continued to minister on the general topics of the grace of the Lord Jesus.*

### THE ACTION OF THE HOLY SPIRIT IGNORED

But I must now relate *what my journey to Somersetshire further opened to me.* I went there, quite unconscious of it all, to evangelize, where none of these questions were. These circumstances were important, as to *Plymouth; as unfolding the working of the plan there.* As at Plymouth they treated what wonderfully blessed new light they had got as to their church position; so here it was taught that, as brethren had first learned brotherly unity and fellowship, now they had been, as fresh instruction, led to *church order.* *This church order was the authority of the teachers, who were exclusively to judge of, and recognize, or the contrary,—others as teachers.*

They did teach that it was by gifted members the Holy Ghost acted in the body, that is, *by teachers.* And everyone knows that anyone's taking a part in the meeting as led of the Spirit to do so, was denounced as "impulse." Moreover, I know that, it has been pressed at Plymouth, that it was by instruments prepared before they went to the meeting, that God acted in it. And long ago, when praying and hymns were urged as not being gifts, it was admitted; but answered that, only gifted persons would take part in either. It will be remarked in the statement referred to, that it is *carefully avoided saying, that the Holy Spirit acts in the Assembly.*

This was founded on 1 Cor. xiv. 29.

Mr. Newton had gone up, and held a tea-meeting there, and expounded this. This came to such a pitch in these quarters, that one brother, on these points being mooted, having referred to the Bereans, was answered by a young and very nice-hearted man, who was associated in the ministry there, that it was Jews searching Jewish Scriptures; but that, now God had raised up teachers and given gifts, all that was changed; and they must listen *to the teachers.*

The brother replied, Surely, sir, if Jews searched Jewish Scriptures, Christians may search christian ones.

It was stated at Plymouth, at the close of these matters, on the question as to judging in the Church, that the teachers were the *representatives* of the church; and that *they* were to *decide*, and the church to act, on their decision. I know it to be true. . . .

At Exmouth, the principles were sought to be introduced first, rather roughly, by one, and then more prudently by



another; but the first person alluded to, acting on the principle, excommunicated a person on his own authority! He had withdrawn because the principles were abandoned; and it was asserted that no one *COULD* leave the CHURCH; and he was excommunicated. The excommunication was refused to be received by two bodies of the brethren; and, at last, the most of the other brethren at Exmouth, took courage, and restored him.

It is alleged that *Government and Order* are rejected. But, let it be remembered that, it was Mr. Newton who deserted and broke up the Friday meeting. And, as to the brethren who labored according to what was given them as servants of all to administer and guide as helpers of the body, Mr. B. in the counties I here refer to, urged that five ciphers could never make 1; a statement which became such an accredited one, that it was repeated elsewhere by another, as original: so that I was very near getting into a scrape by attributing it to him before those who had heard it from another.

The excellent answer of a brother in those parts then was, that, if the Spirit of God was there, as 1 before them, the 5 ciphers would be 100,000.

All this, be it remembered, had happened before I came back to England. Mr. B. himself urged the point on me soon after I came. Yet, *when things began to come out, it was repeatedly urged upon me, that some things had happened as "accidents,"* but that there was no plan nor principle in it. It closed at Wellington by some of the leading brethren stating to Mr. Newton (in what terms I do not pretend to know) that they could not be distracted by these proceedings any more.

### OPEN OPPOSITION TO THE BRETHREN

Mr. H. went to Ireland and was very happy there with the brethren *who were the great objects of Plymouth denouncement*.\* This, after the open avowal of Sectarian objects at the April meeting; I have no doubt acted greatly on his mind. At his return, he spoke in the way of admonition. Such a party spirit blazed out against him, that I ceased ministering for a time. However, they seemed softened; and I began again. Mr. H. then labored again at

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\*At the April Meeting of 15, when I referred to the sisters' letter-writing denouncing the Irish brethren, I was challenged to prove it, and produce instances. Of course, though I knew of it in every quarter, the letters were not to me, and I had none of them. But, a brother who was there, stated he had seen the letters,—some, that is, of course; and that, in them, "heretic" was too good a term for the Irish brethren.

setting up the Friday meeting; as, except the few things Mr. Newton wished to govern, which had now to be done more cautiously too, all common matters were in disorder. If it was a funeral, no one knew rightly what to do; nor a person wishing for communion; and he felt bound, too, to those who had been practically ousted. But he could do nothing.

*At this time, appeared the two documents upon which the famous question of the charges arose. Mr. G——w had printed a letter written to him by Mr. Newton, to give an account of the April meeting of 15 . . . both having been there. Mr. S. got it suppressed as soon as he saw it; but Mr. Newton himself, subsequently, circulated it again. . . . This rests not only on (besides myself) the testimony of Mr. H., N——r., Christopher McAdam and many others, but Mr. R., (who, the most openly of all, took the part of Mr. Newton, and was cross-examined at length by Lord C., to get some modification of his testimony) persisted in the same account as myself. The only modification was that, instead of saying that he trusted that he should have at least Devonshire and Somersetshire under his influence for the purpose, he understood him to say, that, wherever he could get influence in Devonshire, Somersetshire and Cornwall, he should seek to do the same thing. Mr. Newton himself said, at last, he supposed he did say as alleged.*

Lord Congleton, at last, asked Mr. R. whether, if he had read that paper, he should say it was an untrue account of the meeting. He replied he must; but that Mr. Newton was so angry (so "chafed," I believe was the word) that he did not think he ought to be charged with what he did say. This passed in my room.

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The other thing which formed the subject of charge, was this. Mr. Newton, published the first letter of the five, which had been circulated six years in Manuscript, *denouncing the brethren* with the following advertisement:

"The following letter was written some years ago, in reply to the inquiries of a friend, who resides in Norfolk. It is now published with some omissions and alterations; but in substance it remains the same."

What was my astonishment to find, on comparing it, that *a quarter of the printed matter was not in the Manuscript letter at all!* partly mixed up, but chiefly added at the end; and that the new matter consisted of reasonings against the doctrines he was charged with holding now, *as to the authority of teachers.* (See page 213).

So that these charges appeared most wanton and unfounded, inasmuch as six years ago, the person charged had actually written against the things he now was charged with. This is all woven in at the end of the letter, so as to form part of it.

I had been already pretty well disgusted with *diplomacy and special pleading*; but this was too much for me. I said to H. and S. I did not know what to do; and *ceased ministering*. But I still went down to the room; and *sat in the crowd at communion*; and went to villages to preach. I was greatly exercised about leaving—prayed much; and, at last, it occurred to me that if the Friday meeting were set up again, these things might be inquired into there, and the body hindered from being responsible for it; or, God might lead to some remedy; though, humanly speaking, it was a forlorn hope. But, I said, I will not leave *till I have tried all*. I spoke to Mr. H., and he said he had twice tried, and it was no use. I then spoke to Mr. S. He said there ought to be such a thing;—it was absolutely necessary; but, that he could take no steps in it, as *it would produce a rupture with Mr. Newton*, as he would have nobody but the persons he approved of. Meeting Mr. S. a third time, I found nothing had been done; and I told him I must then act on my own conscience. Again I thought of leaving; when it occurred to me, that still I ought not to charge the whole body with the matter, when *it was only some party leaders and their followers* that had yet been dealt with. I therefore begged the assembly to stop after the meeting one Sunday morning, and told them that Mr. H., having labored to restore the Friday Meeting, things being in disorder, I had pressed the point on those more immediately concerned, but to no purpose. Mr. H. was at this time absent; and Mr. W. H——n wrote to him that I had sought to turn the meeting into a dissenting body, but nobody thought it worth taking the least notice of it, and that it had dropped to the ground.

I then went to Jersey, etc., to give to all the fullest time to consider the matter. As Mr. W. H——n stated truly, not one stirred.

It has been asked, why I did not go on, and teach at Plymouth? I answer, I did. Why did I not bring it before the leading brethren there to be remedied? They had been broken up, and their meeting was refused. Mr. Newton would not hear of it from any one. *He had claimed, as already related, sole authority for himself and for the three or four others he had approved.*

*HOW DID THIS HISTORY CLOSE?*

But I must now turn to some other collateral minor facts, which entered into this miserable history.

An aged person, whom it is needless to name, who had long been opposed to, and kept aloof from, brethren; who himself preached, but whose congregation had died away, came into communion, and began to minister on Sunday morning. He did not do so, strange to say, in general, when Mr. Newton was not there; at least, when I was. I cannot answer for other occasions. But, I heard him on week evenings. Though there was nothing unorthodox or wrong in his teaching, yet I did not at all think he was led, or that the Spirit of God was in it, and when he came to speak to me about these things afterwards, I told him so. I was not at Plymouth when he joined; but I told Mr. H. I thought his joining was, under the circumstances, a chastisement; but, if they put away the chastisement instead of the thing they were chastised for, they would have worse. Mr. H. spoke to him, with no adequate effect, at any rate. But Mr. B., one Sunday morning, being left (practically) in charge of the meeting as was customary, the other chief leaders being absent, the old gentlemen got up to speak while the alms box was going round after the communion. Mr. B. pulled him back to his seat by the tail of his coat, and, on the return of the box, closed the meeting.

A brother, well known, and esteemed, long suffering under the state of things, remonstrated; and another urging, just after when the first was not listened to, that the first had said that if this went on he must leave, Mr. B. replied, "Let him."

This person was not, however, to be daunted by this; and one day, when he got up to speak at the Sunday morning meeting, the sisters tried to put him down by scraping their feet.

At this period I sat among the Communicants, taking no part, in general, publicly, in the service; though I once said something on a week evening. I was quiescent. That Sunday, I was present. The next, I was not; and then, as he rose to speak again, the sisters and some brethren began leaving; and before the close of the meeting one sister came, and patted him on the back, and told him, if he went on that way, all would leave.

The Sunday following, before the brother who broke bread reached his seat to sit down, *Mr. Newton jumped up so as to prevent anyone's speaking.* I was informed by sev-



eral brethren that *this was constantly the practice*. I speak of what I saw.

During the week, I spoke to Mr. S., and said that it was impossible that all this could go on. He replied, that it was very bad; it was regular jockeyship. I called attention to his expression; and what would be said of me if I had used it? He repeated, "Well, I say it again, it was *regular jockeyship*." I said, "Do you feel the force of what you are saying? If the presence of God is thought of in the meeting, what jockeyship would be there?"

All this passed previously, and partly led, to my putting the re-establishment of the Friday meeting on the consciences of the brethren at large.

The present result was, that Mr. Newton took Mr. H., and S., and *silenced the person referred to, who left the meeting*.

I could not help feeling that all this was allowed of God as *a humbling test of the state of things*.

I now turn to another circumstance, which occurred about this time.

A brother, known at Plymouth (where the facts also are known, sad enough) rose up, and spoke in the assembly after a hymn referring to the Cross. He had never, I believe, spoken in the Assembly; but he had preached in villages. He was (I did not know him before this), as far as I can give testimony, a truly upright, godly person, respected by those who know him.

It was *a sad instance of Plymouth ways*.

He spoke a little nervously, in manner; but gave a godly and useful exhortation on really crucifying self if we celebrated the Cross, and then pressed the evil of aiming at any importance for oneself. I asked Mr. H. who it was? as we went out.

He said, he is a godly, humble man, but it will make a proper hubbub; and, he will catch it;—or some such expression.

He was, accordingly, immediately set at, so as to be effectually dismayed. Nor was there one, as is well known at Plymouth, who spoke more strongly (unless perhaps one other, not there now) against the kind of tyranny which was practiced there; and the hindrance of all liberty in ministry, or otherwise taking part, in the meeting.

Mr. Newton went to Mr. H. the next morning, and pressed him as to what he was going to do as to the brother's speaking. Mr. H. declaring he had no intention to do anything, Mr. Newton pressed the matter that this brother was not

fit to minister; and that it was a sin *against the order of God's church, for which he had been sweating\* his soul for the last twelve years*. Mr. H. declined. However, he had been quite sufficiently cowed by other means used already.

This brother, a respectable, godly man, for such he has been ever esteemed, had given up a place of confidential warehouseman in the town, I believe conscientiously from the nature of the employment; and waited to see what would turn up. He was given a weekly allowance,\*\* and sent out to preach, and began to speak in the meetings.

In one of the meetings held by Mr. Newton, by invitation to explain things, after the brethren who came to inquire were gone, this brother stood up, and testified that he had never been hindered, but always encouraged to speak, Mr. Newton and Mr. S.,\*\*\* who knew all that had passed, sitting by.

Having gone through this collateral subject, I return to the general narrative. After some time I returned from Jersey, *my mind much tried about leaving*; but my conscience allowing me no longer to stay.

I arrived Saturday; and had no wish to act in a hurry. On Sunday week (Oct. 26, 1845) I detained the assembly; and told them that it was a matter of the deepest sorrow, but that I was going to quit the assembly; I felt it impossible to enter into details. It would have been a string of miserable facts, the public ones of which have been detailed here; and practically an accusation of others. I therefore refrained from them entirely; and only stated the principles on which I went; and, I felt *God was practically displaced*; and, more particularly, that there was *a subversion of the principles* on which we met; that there was *evil and unrighteousness unconfessed* and unjudged; and, as a collateral point, that the *Friday meeting*, which was a means of inquiry

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\*If anyone knew all the pains taken to persuade me that, if there were evils, they were "*unintentional accidents*," they would be surprised; this was *not the only occasion* on which Mr. Newton made use of *this same expression*.

\*\*As regards the brother alluded to, whom I have seen since the publication of this narrative, he assures me that the supplies which he received he did not receive as a fixed weekly sum; and that, as to the villages in which he went to preach, he went at the request of those to whom they had been previously allotted, and did not consider himself sent by the leaders of Ebrington Street. I may add that he has since ceased speaking in Ebrington Street.

\*\*\*The reader must remember that he did not know what had passed between Mr. Newton and Mr. H., but he certainly was inconsistent in this, that no one had spoken more plainly as to the hindrances there were.

and service, had been *suppressed*; and refused to be restored; so that the remedy for much was taken away.

*I then left the Assembly.*

*Mr. H. returned* that week, or the next; and, having communicated the day to Messrs. S——s and R——e, gave on Friday his reasons for *declining ministering any more*. I had had no communications with him. (The meeting held after Mr. H.'s return, at which he explained his reasons for ceasing to minister, was at the instance of other brethren; not at the suggestion of Mr. H.)

Messrs. S——s and R——e had told him that they should gather the brethren to see what was to be done about his leaving. Accordingly, at the close of his address on Friday, Mr. R——e proposed their meeting on Monday to see if anything could be done; or what. *Mr. S——s got up and said, it would be well, at the same time, if I could be called upon to say why I left.*

I was not present, *being no longer of Ebrington Street.*

It was communicated to me afterwards.

Accordingly, on Monday (Nov. 17, 1845), after they had spoken of Mr. H., and prayed without any definite proposal or result; *I was sent for to give an account to the brethren, Why I had left.*

Every engine had been meanwhile set in motion to hinder any coming. It was called a *SIN* to go; because it was not called by the Authorities in the church.

The sisters held meetings in their districts for the purpose. It was denounced as "an electioneering Meeting," etc. About two or three hundred, however, assembled there.

*I stated my reasons*; and, I can humbly say, with the presence of the Lord, and in grace towards all; so that I know one very dear brother still in Ebrington Street, went to Mr. S. and told him all would be well, from the Spirit in which I had spoken. It was at that Assembly, that I stated, in the narrative I gave, that *the two printed tracts, already referred to, had stopped my ministering three months before my leaving*. I brought no accusation against Mr. Newton in general at all. So far from it, that facts, many, many facts, which I thought much worse of, I did not allude to; because they had nothing to do with my *leaving* . . . These had stopped my ministering, and I stated them.

Being now fairly out, and Mr. H. having declined further ministry, I received a letter from Mr. L. P——r urging me to assemble a number of the leading brethren to see into it before I broke bread elsewhere. At the same

time, I received a letter from Captain H., pressing on me *the misery of a second table*. I wrote two letters to Mr. P——r, stating, in general, what led me to it; and saying that, if he felt as he said, he had better come himself. I wrote to Capt. H. to say, I felt as sorrowfully about a second table as he could do, *but it was a question with me of having any, not of a "second;"* and, further, that I did not ask him to come, as he had been considered hostile to Mr. Newton's views. . . . I communicated to Lord C.—— what I had done; and said, I did not ask W——, as he was considered an adversary to Mr. Newton. I communicated also to Sir A. C. . . .

And, *allow me to ask a question here*. Sir A. C. declares he cannot break bread there (i.e. at Ebrington Street), and leaves Plymouth; Mr. Christopher McAdam does so, and leaves Plymouth. Messrs. C. and P——r the same. *What were people to do who had come to the same conclusion, and that from much longer and fuller evidence, but who had shops and children at Plymouth, and could not leave?* I could have left; but I should have failed in faithfulness to those brethren, had I done so. The others had other places, perhaps, that claimed them; I was free.

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But the brethren from a distance, having in fact come to no conclusion, for whose inquiry I had waited to give time, I had no longer now any reason for delay, and proposed breaking bread. . . . I procured a small room,\* knowing about six who wished to do it; for I had most carefully avoided seeking any; and had entirely ceased visiting since I left, lest I should have even the appearance of making a party, though my heart was in the work of visiting. Sir A. C. would no longer break bread at Ebrington Street; nor W., nor C., nor P——r., nor Mr. Christopher McAdam.

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\*To avoid confusion over the names of meeting rooms, it should be stated that the breaking of bread which had been at Providence Chapel, and then at Raleigh Street, was, in 1840, transferred to Ebrington Street, after which the Raleigh Street Hall was used for gospel work, etc., and in 1848 the Newton meeting was transferred from Ebrington Street to Compton Street. The meeting in the "small room" mentioned above, in separation from Ebrington Street, was transferred to Raleigh Street some time prior to 1849. Mr. W. Trotter, in "The Whole Case," etc., p. 28, says: "A number more withdrew from Ebrington Street, and were in a while received afresh to communion with brethren at Raleigh Street and elsewhere; and some time after, Ebrington Street ceased to be occupied by Mr. Newton and his party, a smaller room in Compton Street being the place in which they have since assembled." (Ed.)



*I began to break bread; and, the first Sunday,\* there were not six; but fifty or sixty.*

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PART OF LETTER BY J. N. D. "TO THE SAINTS MEETING IN EBRINGTON STREET (PLYMOUTH) ON THE CIRCUMSTANCES WHICH HAVE RECENTLY OCCURRED THERE."

My Brethren,

Though I felt reluctant to print anything as to what is passing; still, now that all have stated (I suppose) what they think right, the excitement of it being somewhat passed, I shall, *without returning to matters already discussed*, give you my judgment on what interests us all here. Several brethren having come down here, *subsequent to my leaving Ebrington Street*, to inquire into *the facts*, I felt I owed it to them, however fully convinced I might be in my own mind, to give full time and opportunity to them to satisfy themselves as to *everything that had passed*. This opportunity has been given, and I have felt free to act on my own convictions before God. During the latter part of their stay here, three of these brethren, Lord C., P—r., and C., having proposed to bring before the brethren at large certain charges which had mixed themselves up with the question, asked me if I would seek to remove the impression my previous statement to the brethren had made. I stated to them that I was perfectly ready to press upon the brethren, not to receive any impression *from me* on the subject; and that they were bound to *judge for themselves* (these brethren having ascertained *the facts* at least as to what I had stated; so that it could be put before the brethren at large); and, further, that I was ready, if *the facts* as thus admitted by them were plainly set before the brethren, to abide by *their judgment* as to any intention or motive involved in these *facts*; inasmuch as the conscience of the body would then be clear as to them; though there might be other points which demanded inquiry. *I left Plymouth for a fortnight*, other motives also concurring, *so as to give them time to arrange this*, while I worked elsewhere.

Nothing resulted. As to myself, all know that I have been, at all times, ready to meet the brethren, as to anything that concerned myself. Here I shall say nothing.

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\*This was on Dec. 28, the last Sunday in 1845, after Mr. Darby and others had waited six months for the Ebrington Street meeting to repent. There is a scarcity of dates given in the "Collected Writings," but in some cases, at least the approximate dates may be gathered from "Letters of J. N. D.," which should be read anyway, for the many interesting and helpful details which they furnish, and the Index gives 42 pages as referring to Bethesda. (Ed.)

I am conscious of nothing wrong in this matter, however imperfect in my ways: the judgment of man is of little moment, and I prefer committing myself to Him that judges righteously. I can bless and thank God heartily and unfeignedly, for everything as to myself; and trust Him in it all.

*To Pursue the Subsequent Facts.*

You have all seen the letter of Sir A. C., and the way in which the judgment of the brethren was utterly *rejected* in principle. I need not repeat here his plain statement. Mr. C., on another occasion, alleged the passage in Matt. xviii. 15-17, "Tell it to the *Church*;" and, not only tell it to the Church, but "if he neglect to *hear the Church*." This also was rejected.

If told to the *Church*, it was said they could not *act on it as a body*, though individuals might come and state their judgment. To Mr. W., the same principle was maintained, by another who acts as teacher and ruler, on the occasion of taking up the chapel in Raleigh Street (Plymouth).

Mr. W. stated that, if there could be *any appeal* to any from the alleged *evil which had driven away many long-known brethren*, he would seek still to go through with the matter in Ebrington Street. He was told *there was none*; he had only to submit, if those who held the place of rulers were concerned, and did not act; and this, even, if it were a crime they were charged with themselves.

Since then, it has been *taught openly*, that *it is wrong for the Church to act judicially*; and that it could call no one to its bar; and the other two, not included in the previous statements, who have assumed the place of teachers or rulers, or both,—confirm the principle, that it must be *left to the rulers*; and that the Church must judge by its representatives.

Such is the way godly, conscientious persons have been met.

At any rate, it is notorious that, in whatever terms it may have been expressed, the principle has been deliberately and systematically acted upon, when there was evil enough judged to be there, by many godly brethren, to drive them away.

There was no remedy.

Here, then, I get at the broad principle of the congregation, meeting in Ebrington Street: THE CHURCH CAN-NOT JUDGE EVIL.

Another (principle) has been brought clearly out, by the presence of these brethren. They were not allowed to

interfere, because they were strangers, and *not of the congregation* in Ebrington Street. This was distinctly asserted, and maintained: THE UNITY OF THE BODY IS DENIED.

There is a third point which has been brought out by the visit of these brethren. Mr. Newton has declared, in substance, that *he would pursue* what would produce everywhere, *united hostility* in every gathering to the teaching of the brethren whose doctrines he disapproved of.

Now, with this I can have no fellowship; nor sustain it by public association with those who seek it.

Until it be openly, and distinctly judged, by the Assembly, they are *parties to it*, now that it is avowed, either acquiescing in it under the plea of preserving unity; or, at least, helping it on unconsciously.

I could be no party to their doing either.

But, while party sectarianism is avowed, and for this alone I should feel bound (separate from evil, and identifying myself in heart with its low estate) to take my place in the unity of God's true Church; and away from, what I believe to be, thus avowedly sectarian; still, I would not dwell farther on this now.

There are *other principles* in the facts I have mentioned, which I present to the consciences of brethren. The fact that these brethren, known to all, who came from elsewhere, were not allowed to meddle with the affair here, because they were *not of Plymouth*, or of the gathering in Ebrington Street, is a direct *denial of the unity* of the body of Christ. (See "Discipline and Unity of the Assembly.")

It is not a question of deference for those habitually here: I never heard the brethren who came accused of want of that.

It is a question of principle.

From the outset, their interference was *rejected* on this ground.

The unity of the body is, therefore, *denied*; and any *gift or wisdom* which other brethren, who do not reside here, possess, *cannot be exercised* freely in the body.

The gathering in Ebrington Street is a *sectarian* party everywhere, or an *independent Church*; and the true unity of the body of Christ is denied there.

It is useless to say that all Saints are admitted to communion. So they would be in any other *independent Church* in the Kingdom.

The real unity of the body, as a whole, is denied.

Secondly, the judgment of evil is positively refused *to the Church*, in defiance of direct plain scriptures. "Do ye

not judge them that are within?" "If he neglect to hear the Church." "Put out from among yourselves that wicked person."

And, here comes out *another principle*. The teacher, and *his authority*, are set above the written word. The word says "judge." The rulers say, you must not judge; and, the fact is,—no judgment takes place.

Perhaps, if the rulers bring a member before the body, the body may be suffered to excommunicate him; they have, that is, an executive, and not a deliberative, capacity. That is, when the rulers have deliberated and resolved (for I suppose there is to be some deliberation), the body is to execute; but the exercise of conscience, or *spiritual judgment* by the Holy Ghost working in the body, is *not for them* at all. This (error) is what, in principle, has actually taken place.

If those who have assumed the place of rulers *commit even a crime, there is no remedy*, but to leave it to the Lord—; none in any way. The body *cannot judge*: and, if brethren ever so gifted, come from elsewhere, they cannot be allowed to interfere, for they are strangers. There is an absolutely *irresponsible* body of rulers, who have assumed the place to themselves (for, who placed them there?), who can sin as they think fit, till God is pleased to interfere.

The gathering in Ebrington Street, besides being Sec-tarian, is really an *independent* Church, which has no power to judge evil; with *irresponsible rulers*, who have assumed this place; and cannot be judged by anybody for anything they do.

*For these two reasons, my brethren, I cannot own a table in Ebrington Street, in any way.*

I look for two things especially, as constituting, distinctively, the table of the Lord:

Firstly,—the unity of the body of Christ; we are one body as partakers of one bread;

Secondly,—that it should be a holy table.

Both are *denied* in Ebrington Street.

I do not mean that there are not *individuals* who believe in the unity of the body, and who are holy persons, and desire holiness; I do not the least doubt it.

*I speak of the principle for which they are responsible there.*

Hence, further, I fear nothing of the charge of a second table. There are many tables in Plymouth, and where dear saints, too, go conscientiously: but they do not, I judge, rightly own (in terms, they would admit it as much as Ebrington Street) the *unity* of the body.



Now, I doubt that, in any of them, the friendly and gracious intervention of known brethren to help them through a trying case, would have been *rejected*, as it has been in the gathering here; and, certainly, none would hold that there was *no remedy* at all for evil in their rulers but to leave it to the Lord. But I do not judge, we do not judge, they are what we seek for at the Lord's table; and I do not go there; and you do not go there.

*I act, then, as I acted seventeen years ago* (in 1827),\* believing that, where two or three are gathered together in Christ's Name, there He is. I do not speak of a second table as regards Ebrington Street, more than I should say a fifth or sixth, if I began to break bread where there were four or five other dissenting bodies already established in a place.

I have given, in principle, my reasons why I do not own Ebrington Street at all, though I love, and look to God, for grace to continue to love, and saints who go there. God forbid I should not; for I count them members of Christ's body, however they may divide it. I appeal *now* to their judgment as saints. But while the *unity of the body* is *denied* in fact; and the judgment of any evil doers, is *refused* to the body, I cannot recognize their way, nor them, as the body of Christ at all, *as to their actual position*.

Do you really think, beloved brethren, that absolute irresponsibility as to evil, for all who can assume the place of rulers, is *the principle of the Church of God*, being neither remediable within, nor others allowed to interfere? "I ask as unto wise men; judge ye what I say." You will find, and it is worthy of note, that in the first epistle to the Corinthians, where directions are given as to these things, they are addressed to *all saints*; and no rulers or elders are mentioned in the matter. The point was, to have the conscience of the body clear.

I believe, then, that the *two* great principles of the Church of God—*unity* and *holiness*—have been *denied* at Ebrington Street; *not as to individuals*, I mean nothing of that; but I speak of that on which the Table spread there is based, *as a principle*. I cannot therefore, own it. I do not recur to what made me leave it; but to the judgment which, what has passed since, leads me to form of it.

Till judgment of evil, and unity, were *rejected*, I could be in suspense. Now they are rejected. But, I shall say what

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\*It is strange that a few who consider that Mr. Darby did not show enough *haste* in 1827 in discontinuing his preaching in the church of England, now charge him with *too much haste* in separating from B. W. Newton. Matt. xi. 16, 17. (Ed.)

I judge, as to the whole matter, and as to the brethren who came here.

As regards those who came here, or, who acted when here, in a determined party spirit;—to them, I say, that all I desire, is, that, if their consciences do ever recognize this, they may be assured that they have my full and hearty forgiveness, as I do not doubt that they will then have the Lord's: but, as to the brethren in general who came,—there are several whom I love and value very highly; and whose judgment in ordinary cases I should be most thankful to have; and, generally, would rather have had than my own; but, I judge that, with one or two exceptions, which, of course, I do not name, their faith\* was not equal to the emergency in which they found themselves. They might have confined themselves to obtaining information for the guidance of their own conduct; or, they might, as members of the body of Christ, have identified themselves with the body here;\*\* and strengthened, and acted, in and with it, according to their gift and grace. They did neither; they went beyond (the) one; and they failed to do the other. They will forgive my putting this, my judgment, plainly before them and the brethren. Still, the Lord ordered all for good, however painfully. Their coming, has made the *state* of things, and *principles*, quite plain to every heedful conscience. The Lord is always faithful, and cannot leave His people, however miserable they are. I believe He never showed Himself so much *in favor of the brethren, and their principles* as His, as in this matter; but it will decidedly

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\*It is possible that I might have acted more in faith myself, by *leaving in April*. But the Lord (I trust) has overruled all. J. N. D. (From April until "the last Sunday in 1845," was eight months. Ed.)

\*\*"The Whole Case of Plymouth and Bethesda," by W. Trotter, pp. 14, 16 (Morrish), furnishes more dates, and shows that shortly afterwards very many did so "identify themselves." "In April, 1846, a meeting of brethren from all parts was held in London . . . , and from that time the eyes of brethren seemed to open to the evil . . . In February, 1847, a meeting was held in the same place, attended by many brethren from the country, in which nearly all those who had been at all looked up to amongst brethren gave their solemn testimony as to the evil system which had grown up at Plymouth, and as to the need of absolute and entire separation from it. The testimonies of Messrs. (Christopher) McAdam, Harris, Lean, Hall, Young, and others, were most solemn and decisive. There was scarcely a brother, whose name was well-known amongst brethren as laboring in the word and watching for souls, who did not at that time acquiesce in the sorrowful necessity of separation from this evil and demoralizing system." More quotations from this book by W. Trotter appear further on, but unless the reader uses the same edition, they may not be found on the same pages. (Ed.)

sift all, and elsewhere, too, in a great measure, as well as here.

I feel bound to add another point. Indeed, but for this, I do not know that I should have written this. I am fully persuaded that there is a spirit of *delusion* from the enemy, at work. I have feared it long. I have not, myself, the least doubt of it whatever, now. Terrible as, such a thing, no doubt, is; it is a comfort in one point of view, that *it accounts for otherwise unaccountable things*; and it relieves the mind as to them; because, one is sure that the power of the Deliverer, is above it. Wilful rejection of anything would, evidently, be a more hopeless case. The quiet rejection by the Gadarenes was far worse than the "What have I to do with thee?" of Legion himself. It may be, comparatively, in slight and less perceivable things; but I have the unhesitating conviction that it is at work. I do not say in all; though effects may reach far, but over many.

Finally, I admit that it is a very serious thing to quit any body of Christians; but it is equally serious to remain where the table is based on *principles* which make it not the Lord's in truth. Moreover, unity with Ebrington Street is not unity with the body of Christ; nay, it is the contrary now, to me. And the insisting on the doctrine of unity to *prevent* the judging of evil, and that by the consciences of the saints, and assuming it into the hands of the rulers, is one of the very worst forms of evil, if not the very worst form which exists. "Unity" is insisted on by Rome; and, on that account, evil within is not allowed to be judged by the consciences of the saints. The representatives and *rulers* have that in their hands; though they may, and do, associate to themselves the body in doing it.

It may be alleged that young saints are unfit to judge such things. I believe there are many things a young saint would, in these days, judge better than many an old one. But, that is not the question. *Individuals* are not called on to judge, *as such*. The objection brings out a further point, —the denial of the Holy Ghost acting *in the body* so as to guide it in a common act. And this is *the real root of the whole matter*.

One word more.

The question may be, and has been raised, of returning to Ebrington Street.

My answer is, here, simple.

There is nothing there for me to return to. If the saints who are there are *delivered* from, what I believe to be, evil, I boast of no superiority because I have been so before them.

*We are, at once, all one on common ground.* It would be my most hearty joy. But, there is nothing there for me to return to.

I take this opportunity to say, as others seem very anxious it should be said more publicly than it has, that I think the absence of the last two letters of the five of manuscript copy has been probably accounted for.

As to the Appendix, I shall state what was stated to me, as far as I can remember it. I attach not the smallest importance to it one way or other whatever; but as others do, here it is. *I had remonstrated with Mr. Newton some five or six years ago as to these letters.* He had been then (and it has been going on since) employing certain sisters in copying them; and the copies were sent to India, Canada, Ireland, etc.

I wrote, in a letter, after the remonstrance, *certain objections (or charges) to Mr. Newton.* One of those sisters applied to Mr. Newton for any answer he might have, to certain difficulties I presented on the subject, which she had heard at a meeting held at her sister's house. Mr. Newton gave her *my letter to copy*, desiring her *not to copy a certain part* which referred to personal matters; and, at the same time, his answers to the objections (or charges) contained therein. This was introduced at the end of letter three, as an appendix to letter one, under the title, "Appendix to letter 1. Some difficulties suggested to the interpretation in this letter, with Mr. Newton's answer."

The sister in question says, If I understand right, that Mr. Newton is not answerable for its being there. I have no remark to offer on this, because I attach no sort of importance to it; but, as others do, I take this opportunity of giving additional publicity to this also. Any importance I attach to the "Appendix," which is more as proof of the *letters being still circulated after remonstrance* than anything else, is scarcely in the smallest degree affected by it.

This has nothing whatever to do with the question of the *printed documents* to which THE "CHARGES" (against B. W. N.), so often spoken of, related; and on which I do not touch now at all in any way.

J. N. D.

A FEW OF THE REASONS WHY MR. J. N. DARBY AND 50 OR 60 OTHERS REFUSED TO CONTINUE WITH MR. B. W. NEWTON AND EBRINGTON STREET, PLYMOUTH, IN 1846.

Extracts from Narrative of Facts, "Collected Writings," Vol. xx., J. N. D.

Mr. B. W. Newton put off, and set aside, the present hope of the Lord's coming, and the Heavenly calling; which breth-



ren had been used of God to bring out; and the glory of the Church with Christ, is confounded with earth, and set aside, for "Christianity supreme in the Earth in Mount Zion and Jerusalem!"

Faith in the presence of the Holy Ghost to guide and minister in assemblies of the saints, (he) subverted and undermined.

The unity of the *body of Christ*, as gathered by the presence of the Holy Ghost *in this present time of the Church on earth*, (he) undermined, and subverted also.

Deification of saints, i.e., Omniscient power of superintendence, "Omnipotent power necessary to such execution"—the saints to have essential power! Man will be blessed in himself, and to be the *source* of blessing to others (B. W. N., "Thoughts," p. 56).

Saints to be exalted "Almost into equality with God" (B. W. N.'s own words).

The absence of the ministry of Christ in his teaching (a very principal thing which drove the poor brethren out).

J. N. D. further observes:

"I am aware of the influence which Mr. Newton exercises over many minds: but I do not hesitate to say, that I had rather see my child die, than be under the moral influence that rules at Ebrington Street. Wherever its distinct influence reaches, moral integrity is gone." A serious judgment, this!

Mr. Newton, likewise, taught that John xvii. has *no application* now till you come to verse 22. Mr. Harris strongly protested, urging, "Sanctify them through thy truth." Mr. Newton said this had *no application* to the present time!!

"I charged," says J. N. D., "Mr. Newton with *UNTRUTH* in certain definite acts. I believe him guilty of it still. . . . He has declined all means of clearing himself."

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"Where the unity of the assembly *on earth* is denied, the blessings attached to it are lost, as far as our personal profit goes, and these benefits are nothing less than the action of the Holy Ghost *on earth*, uniting us as members of Christ, and acting as He sees right in the members *down here*.

"To deny the *defilement* of the assembly by the allowance of sin, and the *unity* of the body *on earth* by the presence of the Holy Ghost, is to destroy all the responsibility of the one, and all the blessing of the other: and, in these points, to make void the Word of God." (From Discipline and Unity of the Assembly, by J. N. D. 1d. C. A. Hammond).

But it is best not to become too much occupied with such evil doctrines as those which were taught by Mr. B. W. Newton, for it hinders communion, and has a blighting and withering effect upon the soul, and, as J. N. D., in his "Remarks on 'A letter on subjects connected with the Lord's humanity'" wrote:

"I shall say nothing as to the moral character of this letter: in itself it would excite indignation: but, alas! *indignation refuses itself to often-repeated evil*, and gives place to another and more silent feeling." So that, since indignation refuses itself to often-repeated evil, the too frequent repetition of the evil doctrines of a false teacher may only dull the conscience.

But, then, as though chafing under his defeat by the faithful testimony of so many against fundamental error, and as though to offset the effects of their testimony, the untiring foe, Satan, whose object of attack had been "CHRIST," now changed his tactics; and turned his shafts against that which was set to *represent* Christ down here in this world.

An object of his labors, Mr. Newton had declared would be, "union in testimony against the teaching of the brethren." What follows shows its result.

Thus we arrive at a point where another "divergence" occurred, to which we will now address ourselves.

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## CHAPTER V.

### THE BETHESDA DIVERGENCE

(1848)

"Persons of intelligence came straight from his (Mr. Newton's, of Plymouth) party, eulogizing and circulating the very tracts which contained the antichristian doctrine already described. *Bethesda received them in the most determined manner*, driving out not a few . . . who refused to sanction such indifference to blasphemy at Bristol (i.e., "Bethesda"), *from which, at all cost, they were standing apart at Plymouth and elsewhere.*"

These persons (Mr. B. W. Newton's friends) stated they considered Mr. N. "fundamentally sound, and cannot deny him the right hand of fellowship." (!!)

Some brethren considered, and stated, that Ebrington Street, and Bethesda, were not brethren's meetings in the full sense.

The following trustworthy account as to the Bethesda "Divergence" (of Open Brethren), is again from the pen of Mr. John Nelson Darby:

". . . the Church is bound to be jealous with respect to the glory of the Person of Christ. If Christ is despised I have no principle of union. I believe that Bethesda has acted with profound contempt for the Lord, to say nothing of brethren. Here there is nothing equivocal. Mr. Newton was maintaining a doctrine of which Mr. Muller himself said that if it were true, Christ would have needed to be saved just as much as we did. The doctrine placed Christ under the effect of Adam's sin by His birth, in saying that He had to gain life by keeping the law. We had driven away this doctrine, and those who upheld it; and the struggle was ended. . . . Well, a lady wished to introduce Mr. Newton, to teach in a meeting near Bethesda; this meeting refused; she left the meeting accordingly. She was introduced at Bethesda, Mr. Muller knowing that she was maintaining and propagating the doctrine. Mr. Craik, the other pastor, having questioned her. She went there, because they admitted such persons into that meeting. At the same time, two gentlemen, who made part of the meeting which Mr. Newton had formed, when he was obliged to leave on account of this

doctrine (those who had supported him having left him, and made confession), these two communicants of Mr. Newton's, I say, were also admitted to Bethesda. It is proved true, that these three disseminated Mr. Newton's tracts in the Bethesda Assembly. The lady introduced a young lady to go, who was the most active and intelligent agent that Mr. Newton had, in order to spread his doctrines.

"In consequence of these circumstances, several godly brothers of Bethesda asked that all this should be examined; they said that they did not ask even that the judgment of the brethren should be taken thereupon; but, that they should examine the matter and the doctrine themselves. This was decidedly refused. I received a letter from Mr. Craik, blaming me as sectarian for making these difficulties; even when he was not prepared to receive *everything* that Mr. Newton was teaching.

"They had many meetings of their flock; and the ten laboring brothers (of whom two were really disciples of Mr. Newton), Messrs. Muller and Craik at their head, presented a written paper\* to the Assembly at Bethesda, declaring that this was a new test of communion, which they would not admit; that many excellent brethren did not give so decided an opinion upon Mr. Newton's doctrine; that they were not bound to read fifty pages, to know what Mr. Newton taught, the members of his flock being—(mark this!)—already admitted at Bethesda.

"A brother asked permission to communicate some information about Mr. Newton's doctrine, in order that the Assembly might understand why they held to it that the doctrine should be judged: And this was peremptorily refused; and the paper which said that many had not a bad opinion of the doctrine, rejecting as a new condition of fellowship the examination into the doctrine, was laid down as the absolute condition of the pastorate of Messrs. Muller and Craik, without which they would withdraw from their ministry in the midst of the Assembly. Those who justified them on the ground of this paper were to rise, which was done by the Assembly, thirty or forty *forthwith* leaving Bethesda; so that, with knowledge of the matter, they laid down as the basis of the Bethesda Assembly, indifference to the truth as to the Person of Christ, and they preferred to see *about forty*\*\* godly brethren leave, rather than to examine into

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\*The "Letter of the Ten."

\*\*In a pamphlet by J. S. Oliphant, he says there were 50 that left. On pages 58, 59, of "The Brethren: Their Origin, Progress and Testimony," written by Mr. Andrew Miller in 1878, three years before the death of Dr. Cronin, he says: "Mr. Muller rose and said, 'The first thing the church had to do was to clear the signers of the



the question; having, in fact, in their midst the members of the Newton meeting . . . Now the principle of indifference as to the Person of Christ being laid down at Bethesda, and the assembly having publicly accepted it, I refuse to admit this principle. They have admitted persons put outside from amongst us on account of blasphemy. Messrs. Muller and Craik are the pastors of the Assembly in virtue of this principle. This letter of 'the ten' has never been withdrawn: they claim to have done right."

Commenting on the foregoing, Dr. A. H. Burton, a Christian of wide sympathies himself, has stated:

"Here, then, we have an account of the origin of Bethesda (otherwise Open Brethren); and a very bad commencement it is. Had there not been this temporizing with evil in 1848, the division need never have taken place."

### *The Reception of Bethesda was a Mistake*

Its previous history as a church, is that Mr. G. Muller and Mr. H. Craik went to the city of Bristol, England, in 1832, and there became the co-pastors of Bethesda Chapel, which was an independent Baptist church (notwithstanding the loose claims of some to the contrary) until 1837 or 1839; about which time the congregation went over as a body to the brethren, adopting at least in part their principles of reception, communion and church order, with the exception of fourteen persons who refused to abandon the strict Baptist ground and procedure and who consequently withdrew from the congregation, and even most of these returned later.

Concerning this, Mr. C. H. Mackintosh wrote: "The whole (Bethesda) assembly, professedly and ostensibly, took the ground occupied by brethren. I do not mention names or descend into minute details; I merely give the leading fact, because it illustrates a most important principle. It

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paper.' The majority acquiesced: by standing up they declared their approbation of this letter of 'the ten,' and assumed a *neutral* position. About fifty or sixty of the congregation, rather than sanction such a loose principle of communion, withdrew from Bethesda. A positive division now existed. The question was now fairly raised as to whether Brethren were really gathered on the ground of *the unity of the church*, or merely as *independent congregations*. Bethesda had deliberately given up the ground she professedly occupied in fellowship with Brethren, had *adopted independence*, and openly avowed it. All who adhered to *the principle of the 'one body'*, as the only true ground of christian fellowship, were directly opposed to it. Several meetings throughout the country followed the example of Bethesda, while others firmly maintained the position they had previously occupied." Probably the numbers given in this note include some who did not leave immediately (forthwith), but who left shortly afterwards, and for the same reason. (Ed.)

has been my conviction for many years, that *this reception* of a congregation was a *fatal mistake* on the part of brethren . . . Conscience is an individual thing; and unless we act individually before God, there will be no stability in our course. A whole body of people, *led by their teachers*, may profess to take certain ground, and adopt certain principles; but what security is there that each member of that body is acting in the energy of personal *faith*, by the *power* of the Holy Ghost, and on the *authority* of the word of God? It is of the very last importance that, in every step we take, we should act in simple faith, in communion with God, and with an exercised conscience . . . The fact is, Bethesda ought *never* to have been acknowledged as an assembly gathered on divine ground; and this is proved by the fact that, when called to act on the truth of the *unity of the body* of Christ, it completely broke down." (From "Things New and Old," Vol. 18, p. 318, edited by C. H. M. 75c. Bible Truth Depot, 1112 N. Taylor Ave., St. Louis, Mo.).

It has been truly stated, that the point of difference between Exclusives and Open Brethren, was not as to the reception of known and accredited individual Christians, for these they always did receive, and do still, except possibly in the case of some persons of narrow views. But when the serious errors of Mr. B. W. Newton were introduced into their own very midst, it then became a question of *a true or a false Christ*. *This was the parting of the ways in 1848*; Exclusives, refusing the evil teacher and his associates; Open Brethren, adopting a neutral position. "Exclusive" here means the corporate position and unity of all scripturally gathered assemblies, meeting in separation from iniquity and from vessels to dishonor. (See 2 Tim. ii. 19-22; 2 John 10, 11). They collectively and effectively exclude evil.

Thus wrote Mr. J. S. Oliphant (at one time in the Open Brethren's communion).

"The friends of a false teacher who taught blasphemous doctrines about Christ, and who could not deny him the right hand of fellowship, are, *for seven months*, allowed to remain in an Assembly (i.e., at Bethesda, Bristol) of the sheep of Christ's flock." This Christian (now with the Lord) further adds (1865),\* "I may state here, from *my own personal knowledge*, that per-

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\*This was written in 1865. Mr. Newton had moved from Plymouth to London, on December 8, 1848, but he still continued to teach in the meeting in Compton Street whenever he went to Plymouth. It has always been denied that Mr. Newton ever became a minister in any accepted sense, and all know that he never confessed his heresy as to the Person of Christ, including heresy as to His humanity. He changed the base, and no longer applied Rom. v. 19

sons in fellowship with Mr. Newton, were allowed to break bread at meetings in London in fellowship with Bethesda as late as last year; and that persons who *held Mr. N.'s doctrines*, were in the habit of breaking bread at Welbeck Street (London) only three years ago, whenever Mr. Newton was out of town, and his chapel was closed."

The Welbeck Street meeting referred to was an "Open Brethren's" meeting. In March, 1934, this meeting moved to 1 Rossmore Road, London, which is now called Welbeck Hall.

The result of the action by Bethesda Chapel, Bristol, was, says Mr. J. G. Deck, "*that many faithful brethren left Bethesda, rather than sanction so unfaithful a position.*" They continued steadfastly, however, in the "path" where they could still walk with God, who "is light, and in whom is no darkness at all."

### *The Open Brethren Deny Assembly Defilement*

Not satisfied with denying Assembly defilement, a *theory* is now put forward among them that defilement is not wickedness;—which is a mere plea for permitting defilements in the presence of Him who "is light, and in whom is *no darkness at all.*" Such persons seem to overlook the grave character of the *special* sin offering, the red heifer of Numbers xix., setting forth the fact of God's utter abhorrence of defilement; even, in type, to the merest *touch* of a dead bone (which tells of death and of sin). This *special* "sin offering" had no connection at all, not even by its fat, with the Altar of Burnt offering; but was all burnt "outside the Camp." What a rebuke for those whose principle *really* means that God and a little bit of evil, *may* go together; or, that *anything will do* for God's presence. (See the book, "The Red Heifer." 8d. Morrish).

"Were it a case of moral evil, which would bring disgrace upon them before the world," says one, "there would have been no hesitation or difficulty. But, ought not anything that affected the Person or glory of Christ to have awakened the zeal and indignation of all our hearts; as did those 'fearful errors' which, confessedly, 'touch the foundations of our holy faith'?"

What a move was that! first, to attack the Person of God's beloved One; and, then, suggesting indifference to the attack; and to use that indifference to scatter the Saints, and for the *further multiplication* of "*bodies,*" in opposition to Eph. iv. 4, and 1 Cor. xii. 13; and, ultimately, to advance

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(first part—"For as by one man's disobedience many were made sinners"), to Christ; but he reiterated and maintained the same abhorrent doctrines, on other equally false and evil grounds of his own devising; namely, the ground of association, and position, and condition, by His birth, and during His life. Mr. J. S. Oliphant wrote the tracts entitled: "Bethesda Fellowship;" "A Letter on Bethesda Fellowship;" and "A Letter on the Principles of Gathering."

principles and theories in opposition to the Scriptures, calculated to foster such indifference, and assist the spread of leaven (evil), in the circle of God's professed people. It is an unchangeable principle of Scripture that "A little leaven leaveneth the whole lump" (1 Cor. v. 6; Gal. v. 9).

The late Mr. Fegan told the writer that a prominent and convinced "Open Brother" assured him that a large percentage (or the majority) of those who left "exclusivism" and joined "O. B. 'ism" did so to evade discipline. In this, we quite agree; for we have known such cases.

In a letter by W. K., entitled "God's principle of unity," Mr. Kelly makes the following remarks:

"If I do not mistake your allusions, you blame the discipline we have pursued as to Bethesda. Now I freely acknowledge the shortcomings of the Brethren and my own. But I am thoroughly satisfied it is of God that we should not have communion with a Congregation which deliberately received the intelligent partisans of a blasphemer against Christ (W. K. has a note to this as follows:—"The late Mr. Groves went along with Bethesda warmly"). If you suppose that a believer, or company of believers, can receive, or, bid God speed to, such as bring not the doctrine of Christ, but of a false Christ; that they can justify that reception, when they know the depth of the evil involved, without becoming *partakers of their evil deeds*, I wholly dissent from you; and believe that the course adopted from 2 John, is the one of real love and holiness; and that *neutrality*, in such a case, would be the gravest sin, and the foulest wrong, to the Son of God.

"This was to be expected from one *whose principle* it was, if principle it can be called, to *bear with all the evils of Christians rather than to separate from their good*. Neither of these things, it is evident, ought to be done by the believer; nor ever was accepted by 'Brethren.' It should be known, also, that Mr. A. N. Groves, though often breaking bread with 'Brethren' because of their receiving all Christians, notoriously never agreed with *their principles*; as I am informed by those who took that position from the very first; and adhere to it unswervingly still. The effect of his own peculiar theory of universal association, was practically to leave him universally 'unattached.' And it is this absence of a fixed, holy, divine principle, in matters ecclesiastical, which is the chief point of sympathy between him and you."

### *The Original Pattern of their Loose Principles*

Mr. Anthony Norris Groves, who died in 1853, the father of the late Henry Groves, is the Groves referred to by Mr. Kelly. "The Brethren, their Origin," etc., by A. M. (p. 24), says: "In several hurried and inaccurate sketches of the origin of Brethren which have come before us, Mr. A. N. Groves has been spoken of as the one who first suggested the idea of coming together to break bread without the presence of a minister, but they had been meeting for worship and communion before Mr. Groves knew them, and we are fully assured that he never had any real sympathy



with *the ground they had taken*. Indeed he never agreed with *their ecclesiastical principles*, nor the ground they had taken in *separation* from all the religious systems around them. He warmly contended that the *tares* were to grow *in the church* to the end, which the Brethren strongly resisted as unscriptural, and necessarily opposed to all wholesome *discipline*; 'the field is the world,' not the church."

In stating that *Independency* was not "The principle upon which the Christians known as 'brethren' met *at first*," it is not intended to deny that it may have been the principle on which Mr. A. N. Groves met from first to last. Mr. Kelly here alludes to a *letter* which Mr. Groves wrote to J. N. D. in 1836, which some have called a "prophetic letter." It was *prophetic*, or a foreshadowing, of how the Open Brethren would, twelve years later (in 1848), adopt and laud *Mr. Groves' principle*, "if principle it can be called, to bear with all the evils of Christians rather than to separate from their good."

The letter says: "As Christ had received them (all Christians), so would we to the glory of God the Father; and farther, that we were free, within the limits of the truth, to share with them in *part*, though we could not in *all*, their services. In fact, as we received them for the life, we would not *reject* them for their systems, or refuse to recognize *any part* of their systems, because we disallowed much. Trusting, that if this *inter-communion* could be established, to effect all we desire . . . But I would INFINITELY RATHER BEAR *with all their evils*, than SEPARATE from THEIR GOOD . . . On my principles, I receive them *all* . . ." ("Memoir of A. N. Groves," pp. 538-543, out of print. The capitals and italics are his own). Mr. H. Craik was employed as a teacher of the children in the family of Mr. A. N. Groves from 1826 to 1828, and Mr. G. Muller married Mr. Groves' sister on Oct. 7, 1830, so all were well acquainted, and in 1848 they labored together unitedly for the advancement of their common doctrines and their open and radically liberal principles. And it is the boast of the Open Brethren today that they "follow in the steps of A. N. G."

In 1847, Mr. A. N. Groves wrote from India: "If the question were . . . of keeping order . . . I see pastorship, eldership, and ministry *recognized* as a settled fixed service in the church to this end . . . Mr. D. . . seems (Mr. Darby considers himself. Ed.) justified in rejecting all such helps as the way of obtaining proper subordination in the assembly of God's saints, by saying 'the Church is in ruins' . . ."

It has been alleged that the late very respected Mr. G. Muller has been referred to as "a defiled man." So far is

this from being true, one has only to refer to the book entitled "The Whole Case of Plymouth and Bethesda" (3d. G. Morrish, 20 Paternoster Square, London, England), by the late Mr. W. Trotter, to see the way in which he is alluded to there. Even Mr. Henry Groves is compelled to refer (though he does so sarcastically) to Mr. J. N. Darby's affectionate letter to Mr. Henry Craik (Mr. G. M.'s co-pastor).

One thing is very certain, however, the Church principles advocated by Mr. George Muller and those supporting him, has opened the door among the saints for all kinds of evil; and has not prevented a multitude of divisions amongst themselves. The writer has, himself, seen Diotrephes at work among some of their meetings not met with to such a grievous extent among "the exclusive wing," as some express it. At one meeting, even unconverted persons have broken bread; and efforts were made by its overseer (a man who had failed in business through trying to "swank" it—as the world would say—when among exclusives, but found an easier path among O. B.'s) to "sweep people in," as one in that fellowship observed.\* Fancy a Letter of Commendation from *such* a meeting (recognized by "The Witness" too)! This is the kind of thing Bethesda has opened the door to, in its principle. Another meeting (afterwards divided), led by a man, an Irishman, who boasted at the time of a certain Irish trouble, that he, an Orangeman, was going to Ireland to sign a certain Covenant with his blood!! And this man, a lecturer and preacher, etc.!! This is the kind of thing Bethesda has produced by its pretended "grace" (really, grace set against holiness). Meetings ("open vessels," Num. xix. 15) open to the reception of almost anyone carrying a Bible. Is not that defilement? Has it not led to a denial of the (or any) "*expression*" of the *One* Body, as indwelt by the *One* (Holy) Spirit?

We well remember asking the late dear Dr. Cronin, when at his house to take tea in 1873, and knowing of his past great intimacy with Lord Congleton (with whom we had also been personally acquainted), what was the difference between Open Brethren and Exclusives; his reply was,—"*just the difference between a dirty part of a house and a clean part.*" Under the Law, "every open vessel is unclean" (Numbers xix. 15).

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\*Independency is most favorable to the bringing in of large numbers; and, Community Churches, or Churches in and of localities or neighborhoods, being popular, it is possible that "Congregational Brethren" may yet come to be ranked numerically among the larger denominations of Christendom.

How W. K. answered a book on the subject, entitled, "The Brethren,' a Historical Sketch." He says:

*They Gave up All Sense of the Spirit's Unity*

"The booklet of 30 pages has been sent by a reader of 'The Bible Treasury,' who asks, 'Is this book true or false?'"

"To call it 'false' might imply that the writer (whose name is purposely suppressed) stated what he knew to be untrue; but there need be no hesitation to say that it is in every respect unreliable. Like many party men he is so shortsighted and onesided as to see nothing right but his own mistakes. 'Separation' is his bugbear; 'fellowship' his idol; not with the Father and the Son, but brotherly, which is often wrong. Scripture is decisive, that 'love' brings in what is of God; whereas 'brotherly affection' may become faulty and faithless (2 Peter i. 7). Nor has the truth the first place for his soul. The great sin, to him, is, not keeping together, and welcoming everyone charitably hoped to be a brother. Christ's glory in the Church and the saint by the word and Spirit of God does not sway him.

"Yet our leaving nationalism, and denominationalism, as all but our weak ones did, if scriptural, condemned all sects as opposed to God's will: if unscriptural, condemns our aim and position, which is a return to what was at the beginning? I admit that the writer has no such principle, nor any other: for, by his own account (p. 11), he bargained when coming into fellowship, to stick to his clergyman's ministry; and those who had to do with his reception, were accommodating enough to exceed his demands. This was no doubt amiable on both sides; but God's will, or way, was forgotten by all concerned. This looseness is what he admires: to me, it is caring for Self, and not for Christ. I, as earlier than the writer, can say that it was not the rule in those days; though not disposed to question what he states of his own personal experience.

"About 1843 or 1844, I remember a brother asking me what was to be done, if evil got the upper hand among those gathered to the Lord's name, as of old after the apostles: and replying that he must adhere, in faith, to what unfaithful souls compromised. So 2 Tim. ii. 18-20 teaches. Alas, the need arose at Plymouth itself soon after, where a leader, with several coadjutors, came to the conclusion that 'Brethren' were wrong ('Christian Witness,' and all). Instead of going quietly out, as uprightness must have dictated, they chose to leaven the meeting there, with his *independent* Church system, ministerialism, and judaism (of 'the Hope' especially, to say nothing of the *personal conduct*). Mr.

Darby did all he could, in vain, to have this judged: and when the mass stuck to local majority; and gave up all sense of the Spirit's unity, and common consistency; he withdrew, as did others; that they might be subject to the Word and Spirit as before.\*

"Not long after, a system of heterodoxy was discovered secretly at work, in the same party. This was exposed, to the deliverance of many, and the scattering of the unworthy. But, a part of Western England really sympathized with the Plymouth system of *Independency*, Ministerialism, and the earthly hope to supplant the heavenly; and this is what the booklet tries to defend, without knowing what was at stake.

"Even if the alleged facts were correct (which they are far from being, according to my information), the writer's notion of fellowship is a fallacy without a divine principle—neither truth, holiness, nor love. His ideal is a free-and-easy religious club, with license to roam at will; spiritual nothingarianism; and exclusion of anything to try conscience, as 'contentious.' Where the Lord's name is a living center, Christians grow, and correct themselves by the Word and the Spirit of God. Brethren, even when they met at No. 11 Aungier Street (Dublin) used to settle on Saturday night for the scriptures and hymns on Lord's Day. Later still, at Plymouth, an elder's chair was occupied at the Lord's table. But, they learned, 'ere long, that '*the gifts*' of Christ are permanent: whereas '*elders*' required apostolic nomination direct or indirect. Now the writer seems not to have learned this, or anything else; making a tradition of lax ways however wrong. 'The Word of our God shall stand forever,' though even this we can only use to His glory by the Holy Spirit." (See also "Brief Hints on Joshua," by W. K. 1d. C. A. Hammond.)

Let us leave out entirely the names of J. N. D., G. M., B. W. N., etc., and see what is involved. Here is a copy of part of what a friend of the writer has written and circulated, as to Bethesda. Is it the truth according to Scripture?

#### THE PRINCIPLE UNDERLYING THE WORD "OPEN."

"To confine ourselves to *one* point, *what is the principle underlying the word 'open'?* Let it be made quite clear. The Open Brethren state that they would not receive amongst them any who were convicted of holding the evil doctrine concerning the nature of the Lord Jesus Christ; but that they would not exclude those who came from the meeting where the error was taught.

"Now, there is much which might very properly be borne with amongst Christians; such as, simple ignorance or weakness in 'the faith'; but the question for consideration is whether it is

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\*See "The Plymouth Divergence," pp. 204-206.



according to the mind of God to receive, or to exclude, those who, according to Scripture (2 John 10, 11) *have made themselves partakers* of the evil deeds of a false teacher?

"As to our own houses, I suppose there would not be any difficulty; as we would hardly be prepared to welcome persons who, however much they might protest their personal innocence, persisted in remaining companions of thieves.

"But, it may be said, how can anyone who is, or desires to be, free from error himself, be regarded as a partaker of the evil deeds of a teacher of error? The answer to such a question, *according to the above Scripture is*, 'By giving him (the teacher of error) greeting;' that is, 'I salute you.' And could it be said of a person belonging to a gathering where error is 'tolerated,' that he, by such connection, is giving the teacher of error therein 'greeting'?

"It seems strange that a Christian could raise such a question; and yet, this is *THE* point at issue. It is evident, from what is stated in the book entitled, 'The principles of Open Brethren,' that, years ago, there were some who did not consider that association with a false teacher is similar to giving him 'greeting.'

"They do not, according to this book, go beyond a *personal* test, when it becomes a question of fellowship (pp. 128-130), so that, *no matter where* a person may come from, the City Temple (Congregational), the center of the New Theology, or any center of error concerning the nature of our Lord Jesus Christ, he would be *most sincerely welcome*.

"It is also taught, that meetings of believers cannot be defiled by the allowance of false teaching in them; and that a believer (provided he is not personally unsound) is not responsible for sin tolerated by an assembly, if he remains in the meeting which refuses (after faithful testimony) to deal with it, or put it away; i.e. to purge out the leaven ( Cor. v. 7).

"The reader is invited to weigh these matters in the scales of an open Bible (2 John 10, 11: Num. xix., etc.); and, as the writer of the preface to 'The Principles of Open Brethren' rightly quotes,—'If any man willeth to do His will, he shall know of the teaching whether it be of God.' "

R. U. F.

### *New Lines that Led Some Astray*

This way is better than attacking B. W. N., J. N. D., or G. M., etc. The question raised, and important for us all is, What is God's mind in the matter? Alfred Mace, Harold P. Barker, Russell Elliott, James Scott, W. W. Fereday, A. S. Loizeaux (of Towson, Maryland), P. Mauro, etc., seem at the present time to be *endeavoring to strike out a new line of things*, or on various new lines, but all to no purpose. They can't improve upon the *lines already laid down*. The trouble is, that we are too self-willed; and, the Holy Spirit is grieved and quenched amongst us. Naturally, so many "wills" at work mean so many "bodies," instead of "holding the Head" (Col. ii. 19).

In 1930, Mr. H. P. Barker said that he had "abandoned exclusivism," but, more correctly, had not exclusivism aban-

doned him? because, for years before he said that, the great bulk of the exclusive meetings would under no circumstances have received him had he applied, because of his well-known and long standing looseness. His boasted "Good Churchmanship" is *lower ground than that of the Congregational denomination*, which he opposes and shows to be *not sufficiently independent* for him, for with him it is all churches, *Churches*, CHURCHES! But scripture speaks of the members of Christ's body, and never of membership of *a church*. It always speaks of "*the church*," except in such a case as speaking of the churches of a country, or province, as "the churches of Galatia" (Gal. i. 2), which is an altogether different thing from talking about independent "churches." Mr. H. P. Barker has gone back from and repudiated and renounced the truth held by his late father and by all exclusive brethren concerning the church of God *on earth*, both in its *local* and its *universal* aspects, and says, in effect, that there is nothing to it. But see W. Kelly and J. N. D. on Acts ix. 31, which should read, "Then had the *church* rest."

Not only does Mr. Barker labor to break down the walls, but he condemns Nehemiah for having rebuilt the wall, and publishes it in an O. B. magazine, in October, 1935, and says: "In connection with the rebuilding of the wall, the initiative was taken by Nehemiah. (?) It does not appear that he was commanded or sent of God for this purpose (?) . . . Christians need to lay this to heart, for many, Nehemiah-like, have busied themselves in building walls." But see Rev. xxi. 12, 27, "It (the holy city) had a wall great and high. . . And there shall in no wise enter into it any thing that defileth . . ."

As to the term "Congregationalism," or "congregational principles," we may explain that after the leaders of the 5,320 Congregationalist and the 1,059 Christian (not "Disciples of Christ") churches in the U. S. had held frequent conferences for three or four years, a Plan of Union was adopted first by the National Council of Congregational Churches in Detroit, Mich., June 3, 1929; and then by the General Convention of the Christian Churches at Piqua, Ohio, Oct. 25 of the same year. In "The Hand Book of Congregational and Christian Churches," 1934, pp. 17, 18 (5c. N. Y. City), their new "*Statement of Faith*" says: "We hold the autonomy of the local church and its independence of all ecclesiastical control . . . and are bodies of self-governing Christian believers organized on a democratic basis." This *first phase* of their "Statement," which was contributed by the Congregationalists, is the sort of thing that H. P. Barker contends for; but *not the second phase*,

which was added by the Christian church, and is found on the same pages, namely: "We hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for His disciples may be answered that 'they all may be one' . . . The union of all the followers of Christ . . . The Church of Christ is One . . . Christ is the only Head of the Church . . . (We are) in close association with a great body of similar churches throughout the world, covenanting together for religious worship, work, and fellowship, acknowledging Christ only as authoritative Head."

The former phase, which is in the line of H. P. Barker's doctrine, is what we refer to in this History as "Congregationalism;" and the acceptance or practice of it really renders any profession of the latter phase of their "Statement" contradictory, and therefore null and void. Yet, strange and inconsistent as it is, both phases are found among the Open Brethren in general, the same as among the Congregationalists of 1929 and since. Of the 215 denominations in the U. S. reported by the U. S. Census Bureau, 122 have only from one to one hundred churches each. They have had numerous serious defections and schisms, of which, excepting those of their prominent Modernist authors, little or nothing ever receives much publicity. If brethren are singular and unique, this their History is also unique, in that it reveals all, giving the inside information concerning every helpful detail; and this is according to the principle and example of Scripture. Though the Baptists and some others are semi-congregational, this union of the Congregational and Christian churches seems to leave the two main groups of the Open Brethren the only groups of purely Congregational meetings of believers extant.

In 1860, Mr. Alexander Stewart (kindly remember that more than one A. Stewart was conspicuous during the last half of the 19th century), an exclusive brother, was excommunicated by 57 Park Street, London; and, after opposing and ignoring this decision of London the Walworth-Peckham meeting was disowned. Then Mr. Goodall having gone from the disowned meeting to Sheffield, and been received there; after unavailing remonstrance from the meeting at Rotherham, and from others elsewhere, Sheffield was no longer recognized as in fellowship, for this new line of things could not be tolerated.

Mr. W. H. Dorman, too, in 1866, struck out a new line of things, and seceded and caused some trouble. He would

not have it that Christ bore the judgment; he held that He only bore death. In Psalm xxii.; Isa. liii.; lxiii. 9; Heb. ii. 17, 18; iv. 15; John xii. 35, and many other scriptures on the subject, there is no specific mention of the shedding of blood, yet Mr. Darby never taught that Christ made atonement apart from the shedding of blood; and Mr. Dorman so completely misunderstood him that he complained of "the whole difficulty of apprehending Mr. Darby's various statements; and the still greater difficulty of reconciling them when they are understood; all the contradictions that so abundantly meet you in dealing with this *third point*." But the third point can be illustrated very simply, with two words, "Jesus wept." John xi. 35. Mr. B. W. Newton was never charged with teaching that Christ suffered because of *personal sin*, but Mr. Darby never ceased to most firmly oppose his teaching that Christ was during His life exposed to God's judgments, and suffered because of His *personal position*.

But it is quite unnecessary for any enquirer to turn to or accept what W. H. Dorman or anyone else has thought or said that Mr. Darby taught, on the sufferings of Christ; for, as in all else, he could say, "In secret have I said nothing," for it is all in his "Collected Writings," and any who wish can turn to and read it all there for themselves, and see the baselessness of the charges against him. And the Index of Subjects, at the end of Vol. 3 of Letters of J. N. D., refers to 20 pages of his Letters as speaking of "The Sufferings of Christ." On this question, Mr. F. W. Grant wrote: "I am perfectly acquainted with the 'Sufferings' controversy, went through it all in the tracts—Dorman's, etc.—and I am clear that there was not the least justice in the attacks (on J. N. D.) . . . I am satisfied that the attack upon one who stood for Christ in a day of difficulty is of the enemy, and one who can make it has no rightful place with us . . ." (From "Facts and Principles as to the Fellowship of Open Brethren," p. 16, by B. C. Greenman, Halifax, N. S.)

Also, like Mr. A. N. Groves in 1847, Mr. Dorman advocated the *formal recognition* of elders, in opposition to Mr. C. H. Mackintosh's book, "The All-sufficiency of Christ." When Mr. W. H. Broom, a publisher in the seventies, was asked as to Mr. W. H. Dorman, he replied that "he went out because he was piqued,—personally offended" (that is, apart from the teaching of J. N. D., which served as an excuse). Is there one Christian who does not believe that Christ endured sufferings that were not atoning? He suffered in his sympathy for man, and He suffered temptation, and in Gethsemane He tasted the bitter cup He was yet to drink



at the Cross. Was any or all of that atoning? If so, why did He suffer and die on the cross at all?

Also, fancy talking (as has a certain writer, in 1925) about "the exclusive wing of the movement was (1850 to 1880) hardening and crystallizing in an ominous way in Great Britain"—"which if left unchecked would have made the Brethren the narrowest and most bigoted denomination outside the church of Rome." Where is the Spirit of God in all such talk? Where, the Christ of God? Narrow? In a world of sin, where Satan reigns,—must not the path be narrow? Was not Elijah's path on Carmel, narrow? Was not the Lord's path here, narrow? "Faithful amidst unfaithfulness: Midst darkness only light." If there are evidences of "death" (and so of "sin") all around us ("bones" etc., Numbers xix.), must there not be narrowness, extreme care, to guard against defilements? Must the lesson of the "red heifer," burnt "outside the camp" to produce the necessary "ashes" for cleansing, go for nothing? (See "Notes on Numbers," by C. H. M., and "Synopsis of the Books of the Bible," by J. N. D.)

The action of the enemy, in this second "divergence," was to produce a multitude of independent companies (following the example of Bethesda chapel, Bristol) ostensibly recognizing the leadings of the Holy Spirit; but whose principles were and are characterized largely by:

- 1st. the denial of the Church of God on earth, of which Christ is the Head in heaven;
- 2nd. the denial of the unity of the Body (in the maintaining of independency of churches);
- 3rd. the denial of Church order and government (the Church in its administrative capacity);
- 4th. the denial of a visible Church until the Rapture, or until Christ is visible (no manifestation or expression of it before the world);
- 5th. the denial of Assembly defilement (failing to maintain the sanctity of God's House);
- 6th. Clericalism;

and thus setting aside Assembly responsibility as to the "truth," and pleading against holy discipline, in word and doctrine and walk.

This, alas! was the result of the Newtonian (Plymouth) influence. They now (in 1931) declare: "We *totally reject* the collateral theory of *defilement* . . . we ask for scriptural authority for such theories." The scripture references in the preceding pages, and those that follow, fully show that the liability to assembly defilement is not a theory, as they are pleased to call it, but a divine, scriptural verity, and the request for proof has been abundantly granted.

The development, too, of practices common amongst the "systems," or denominations, they profess to have left, in the conduct of their Conference (so-called) meetings, of announcing speakers and subjects beforehand; arranging the "*oversight*" of certain "*districts*" (!), thus following in the wake of Dissenters, and Anglicans with their *dioceses*, etc.; is in striking contrast to the practice of the early brethren, who *were content to trust to the guidance of the Spirit for ministry and the exercise of gifts*. Some do so still. Also, some of their meetings have a stated preacher, to whom the meeting regularly sends his check or remittance, weekly or monthly.

*Proof that Evil Does Defile the Assembly*

That the very presence of evil, moral or doctrinal, *does defile* the congregation or Assembly of God, is clear from both the Old Testament records, and the New. The well-known incident referred to ("for our learning") in Joshua vii. bears this out. "Israel sinned." How? "for Achan took of the accursed thing." The *whole* congregation of Israel, *all the tribes*, were involved, through that one man's sin. "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies until ye take away the accursed thing *from among you*."

In Num. xv. 35, 36, we find "*all the congregation*" of Israel engaged in a matter of discipline upon an offender.

In Num. xxv. we find Phinehas, acting for God against evil, specially commended: "He was zealous for my sake." In 1 Cor. i. 2, we find, not only the Assembly at Corinth appealed to; but "*all in every place*" that call on the name of the Lord are connected with them. Why? Because, as Chapter v. shows, there was evil in their midst; reminding us of the case of Achan in the Old Testament. The person sinning was, as the Apostle says, "among you." The evil was put away; and 2 Cor. vii. 6-13, shows the result of acting upon the appeal made to them in 1 Cor. v.; viz: "in all things ye have approved yourselves to be clear in this matter." But, why did the appeal connect "*all in every place* that call on the name of the Lord" with Corinth? Because there is no such thing *recognized* in Scripture as *local independency*; the whole Church of God "in every place" was involved, by the presence of *that one unjudged sin* in the Corinth Assembly, and this is the principle of collateral\* defilement. A careful study of the following

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\*Lateral means, "pertaining to the sides." Collateral means, "*coming from, being on, or directed toward, the side*" (Webster's Academic Dictionary). Of course, all Christians being *one* in Christ,

Scriptures should be sufficient to satisfy any believer truly exercised in conscience as to this subject; and that, *in God's sight*, sin defiles, not only those that accept or commit it, but all the congregation not cleared of it. Joshua vii.; Judges xx. 12, 13; 1 Cor. iii. 17; 1 Cor. v.; Heb. xii. 15, 16; 1 Tim. v. 22; and 2 John 10, 11.

### *The Evil of Neutrality*

Further, we have to bear in mind that, "*neutrality*," in the things of God, is not allowed. This, also, may be seen, both from Old Testament incidents written for our learning, as well as from the New Testament. As to the Old Testament, Judges xix. and xx. is very instructive as to the *corporate* responsibility of God's people. There was first, the judgment of *Gibeah* which sheltered the men of Belial; secondly, the judgment of the *whole tribe* of Benjamin for sheltering Gibeah, and thereby identifying itself with the evil; thirdly, there was the case of the *neutrals*, or absentees; "Go, smite the inhabitants of Jabesh-Gilead with the edge of the sword." Why? Because, "there came *none* to the camp from *Jabesh-Gilead* to the Assembly;" they "*came not up* with the congregation *unto the Lord*," in the work of judgment on the tribe of Benjamin.\*

no local Assembly comes from the side of another local Assembly, so in this sense there is in Scripture no collateral or independent Assembly to be defiled; but defilement, resulting from the presence or allowance of wickedness, is an element which is foreign to the Assembly of Scripture, and its spreading is called collateral defilement, for defilement "*comes from*" defilement. That is, one local Assembly becoming defiled, all other local Assemblies remaining indifferent to the evil, become defiled thereby; because they are not independent, but *are all one*.

\*"The inhabitants of Jabesh-Gilead" should have learned from and been warned by the fall and fate of Meroz, because of their *neutrality*, 110 years previously. A. R. Fausset's "Critical and Expository Bible Cyclopaedia," says of Meroz. "Meroz means *asylum*. Judges v. 23, 'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty' (rather among Israel's *mighty ones*). They *gave asylum* to the fleeing Canaanites cursed of God, whereas Jael who slew their general is 'blessed' (ver. 24). Rather their sin was *omission* (faintheartedness, *neutrality* where there can be no real *neutrality*: Matt. xii. 30: xxv. 30), they *neglected the duty of coming to Israel's help* in the struggle against God's foes. If Meroz be *Merasas* or *Murussus*, a ruin four miles N. W. of Beisan on the southern slopes of the hills containing 'little Hermon,' they had commanded the pass and might have prevented the escape in that quarter of any of Sisera's host. The Angel (ver. 20) of the Lord who fought for Israel at Megiddo (Armageddon) pronounces, through Deborah, Meroz's curse." (Joshua xii. 21: xvii. 11-13: Judges i. 27, 28: v. 19-31).

Absence from the congregation was a "neutrality" which identified them with the evil. And so the Lord said, "He that is not with me is against me." "Because thou art lukewarm. . . . I will spue thee out of my mouth." Thus, *the basis of peace in Israel*, as has been observed, was the judgment of evil inconsistent with the Name of Jehovah. The same applies to the Assembly of God today.

Christ was dishonored at Plymouth; and there, as at Gibeah, a party was formed around the false teacher to *shelter* the evil. At Bristol, there was, at first, excuse and laxity; and then, open *reception* of seven "partakers in evil deeds" from Plymouth. This was, like Benjamin, a sheltering of Gibeah. Then, there were (and are to be) found, others maintaining *neutrality*, who say, Oh, we have nothing to do with the false teacher, or Plymouth, or Bethesda; we do not want to be troubled in the matter. That is like the attitude assumed by Jabesh-Gilead; declining to share *responsibility* with those concerned for the glory of Jehovah in Israel.

All of these things are further established and confirmed, in the two following letters, which the reader will find most interesting and illuminating on this subject.

### THE BETHESDA CIRCULAR

Beloved Brethren,

I feel bound to present to you the case of Bethesda. It involves, to my mind, the whole question of *association* with brethren; and, for this very simple reason, that if there is incapacity *to keep out* that which has been recognized as the work and power of Satan, and *to guard the beloved sheep of Christ* against it;—if brethren are incapable of this service to Christ; then they ought not to be in any way owned as a body to whom such service is confided; their gatherings would be really a trap laid to ensnare the sheep. But I will not suppose this, my heart would not; nor will I suppose that the influence, or reputation of individuals, will induce them to do in one case what they would not do in another.

I press, therefore, *the position of Bethesda* on brethren. It is, at this moment, acting in the fullest and most decided way as *the supporter of Mr. Newton*, and the evil associated with him; and in the way in which the enemy of souls most desires it should be done.

The object of Mr. Newton and his friends is, not now openly to propagate his doctrine, in the offensive form in which it has roused the resistance of every godly conscience that cared for the glory and Person of the blessed Lord; but, to *palliate* and *extenuate* the evil of the doctrine; and to



*get a footing*, as Christians, for those who hold it; so as to be able to *spread it*, and put sincere souls off their guard. In this way, precisely, *Bethesda is helping them* in the most effectual way they can. I shall state how?

They (Bethesda) have *received the members of Ebrington Street*, with a positive refusal to investigate the Plymouth errors. And, at this moment, the *most active agents* of Mr. Newton are assiduously occupied amongst the members at Bethesda, in denying that Mr. Newton holds errors; and explaining and *palliating his doctrines*; and removing any apprehension of them from the minds of saints; and successfully occupied in it. Mr. Muller declared openly, that Mr. James L. Harris was doing a work of darkness, in the steps he took *in exposing Mr. Newton's errors*; though he had not given himself the trouble to enquire, from those acquainted with them, the circumstances under which it took place.\* Mr. Muller stated to the saints, that Mr. Newton had retracted publicly before God and the world, with the fullest confession, the error he had held; which every one acquainted with the facts knows to be *as contrary to those facts as any statement can possibly be*. And I must add that Mr. Muller, in justifying Mr. Newton in this way, without informing himself by either studying the tracts, or *reading the answer* to, or enquiring of those who were dissatisfied with, Mr. Newton's retraction, was evidently acting with the utmost prejudice; and misleading the saints by it. It is remarkable, to show the practical working of it, that, as Mr. Muller was stating this in the assembly, a member of it present said to one sitting by them, "That is not so, for Mr. Newton was diligently persuading me of the truth of his doctrine, as I was sitting by his side at tea the other evening."

A paper (the Letter of the Ten) was read, signed by Messrs. Craik and Muller, and eight others, to the body at Bethesda, in which they diligently *extenuate* and *palliate* Mr. Newton's doctrine, though refusing investigation of it; and blame, as far as they can, those who have opposed it. I do not charge Mr. Muller with, himself, holding Mr. Newton's errors. He was pressed to say in public what he had said in private, of Mr. Newton's tracts; and at first refused. Afterwards, *he declared that he had said there were very bad errors*; and that he did not know to what they would lead. Upon what grounds persons holding them are *admitted*, and the errors refused to be investigated, if such be his judgment, I must leave everyone to determine for themselves. I only ask, *Is it faithfulness* to Christ's sheep?

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\*See footnote on page 165 of "The Plymouth Divergence."

Further, while it is true that Mr. Craik may be by no means prepared to assert that Mr. Newton's doctrines are *all* according to the truth of God; and that I have no reason to say that he is not sound in the faith;\* yet it is certain that he is so far favorably disposed to Mr. Newton's views, and in some points a partaker of them, as to render it impossible that he could guard with any energy against them. The *result* is, that members of Ebrington St. (active and unceasing agents of Mr. Newton), holding and justifying his views, are *received at Bethesda*: and the system, which so many of us have known as denying the glory of the Lord Jesus (and that, when fully stated, in the most offensive way) and corrupting the moral rectitude of everyone that fell under its power, that *this system*, though not professed, is fully *admitted and at work at Bethesda*. This has taken place in spite of its driving out a considerable number of undeniably godly brethren, whose urgent *remonstrance* was *slighted*; in spite of the known confessions of the brethren once involved, and teachers of Mr. Newton's doctrine, and now, through the Lord's mercy delivered from it; in spite of the strong and urgent statements of Mr. Chapman of Barnstaple, who, above all, enjoyed the confidence of the brethren at Bethesda; and in spite of all that has passed, in the way of discovery of moral dishonesty connected with it.

I had nothing whatever to say to the original movement of the brethren who objected at Bristol; and was long wholly ignorant of it; but having stated to Mr. Muller that I should gladly go to Bethesda, I was, on learning the facts, obliged to write and say I could not. This led to correspondence, and at last to my seeing the brethren Muller and Craik, so that, all this has been, as far as I am concerned, fully before them. There has a great deal taken place, and passed, very painful and unsatisfactory; but I go on *the broad ground of faithfulness to the whole Church of God*, and each individual sheep beloved of Christ; that (as far as we are concerned) they may be guarded against, what so many of us know to be, horribly subversive of His glory, and all moral rectitude in His saints.

Now, beloved brethren, I see in Scripture that one effect of faith is (whatever difficulties it may produce, or however it may seem to obstruct the removal of them, thereby forcing us to wait on God) to make us respect what God respects;

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\*This does not vindicate Mr. Craik in what he said, or what came to be known of him later. (See "A Summary of Facts," etc., by B. C. G., in "The Independent Cleavage," in Chapter VII.). (Ed.)

I do not, therefore, desire in the smallest degree, to diminish the respect and value which any may feel, personally, for the brethren Craik and Muller, on the grounds of that in which they have honored God, by faith. Let this be maintained, as I desire to maintain it, and have maintained in my intercourse with them; but *I do call upon brethren*, by their faithfulness to Christ, and love to the souls of those dear to Him in faithfulness, *to set a barrier* against this evil. Woe be to them if they love the brethren Muller and Craik, or their own ease, more than the souls of saints dear to Christ! And I plainly urge upon them that, *to receive any one from Bethesda* (unless in any exceptional case of ignorance of what has passed) *is opening the door, now, to the infection* of the abominable evil, from which, at so much painful cost, we have been delivered.

It has been formally and deliberately *admitted at Bethesda*, under the plea of not investigating it (itself a principle which refuses to watch against roots of bitterness), and really palliated. And if this be admitted by receiving persons from Bethesda, *THOSE* doing so *ARE MORALLY* identified with the evil; for the body so acting is *corporately* responsible for the evil they admit. If brethren think they can admit *those who subvert the Person and glory of Christ*, and principles which have led to so much untruth and dishonesty, it is well they should say so, that those who cannot may know what to do.

I only lay the matter before the consciences of brethren, urging it upon them by their *fidelity to Christ*. And I am clear in my conscience towards them. For my own part, I should neither go to Bethesda in its present state, nor, while in that state, go where persons from it were knowingly *admitted*. I do not wish to reason on it here, but I lay it before brethren, and press it on their *fidelity to Christ*; and their care of His beloved saints.

Ever yours in His grace, J. N. D.

P.S. While I go upon, and press, the plain broad ground of the bounden duty of guarding the sheep of Christ from the secret bringing in of that which horribly *denies His glory*; and corrupts and demoralizes His saints; I ask, if it is not a monstrous thing, that the brethren at Bethesda, on the ground of refusing to investigate, should force hundreds of brethren, and numerous gatherings of them, to receive those from whom they have *separated*, after the most painful and trying inquiry, as holding *doctrines subversive of Christ*, and guilty of conduct unrepented of; and which Christians could not associate with? And they have gone farther than not investigating it;—they have allowed the most elaborate eulogies of Mr. Newton before the Assembly, and refused permission to touch upon the doctrine, or show its evil.

J. N. D.

## INDIFFERENCE TO CHRIST; OR, BETHESDAISM

Extracted from a private letter of J. N. D.

As to indifferentism, take a case: Socinian blasphemies against Christ, are concerned. If you insist on walking in communion, helping others to go there, though not holding Socinian views, and believing them to be a denial of Christ, you thereby maintain constant regular communion with them, not for yourself only, but for all Christians: for, as it is no personal right, there must be equal liberty for all with yourself. Thus general communion with Socinians as a body should be an allowed path in *the church of God*. It is no question of opinion, or way of dealing with the evil; but of *the existence and standing of the church of God*, which is *nothing*, or the pillar and ground of the truth as to Christ. The question is as to *the Church's path*; is it to acquiesce, *in principle*, in all her members having communion with the *deniers* of the Lord and her too?

This is indifferentism as to Christ. When one asks for Scripture for not being allowed to walk if he please—(it is his opinion)—in communion with those who deny the Lord, insensibility to Christ's glory is there; unable, as I may be, to convince you of it. I am clear enough to act on it before the Lord. We are so entirely opposed in *first principles* as to what Christ is, that further inquiry is needless. I have no thought of walking with those who think that the Church means communion with blasphemies against Christ. If the application of *the principle* to Bethesda, because they are Christians, is challenged, let it be noted that the other principle (namely, that it is a question of "an opinion" as to a line of conduct) is false, as a general one. It is a question of *the ground the church of God stands on*; only, it is urged we have no right to apply to Bethesda, *the true principle*, that the Church of God ought not to allow universal communion with blasphemy.

*The question, then*, is, whether, in this particular case, the principle is rightly applied; *not* whether individuals are saints; *but*, the public walk of *the Church*.

Now, the public conduct of Bethesda has been indifference to blasphemies against Christ as *the ground of communion*; voted (through the Letter of the Ten) by the whole body, and signed by the laboring brethren. They recite some of the blasphemies; so that *they knew them to be such*, receive persons who came from, and *declare* they are and will *continue to be in communion* with, the bodies where these blasphemies are taught and were formed by, and for, the teacher and defender of them. I will not inquire of them



whether they hold them or not. In point of fact, some, if not all, did hold them; and were active in propagating them. *Their teachers* declare that, if these principles are not accepted, they will not minister any more; and *the body* vote them right. They do this in spite of remonstrance on every side; where the blasphemies were *confessed and known*; defended by their Author; and confessed by those delivered from them. *The real question, then, is:*

Is the Church of God to accept communion with blasphemers of Christ as a principle; and whether individuals are to be allowed to impose on the church their judgment and walk, which affirm it should do so?

*Bethesda* has, as a body, *declared* that her principles are that, when she knows blasphemies are in question, she will, in spite of all Christians, *receive* those involved in them. You choose, in your private opinion, to justify (that is, to identify yourself with) her; and *dare* the church to reject you. My answer is, You are in the worst kind of sin;—worse than any act of sin, when you do it deliberately, as you avow.

Do you require scripture, to show that *the church should not receive blasphemers of Christ's Person*? *Bethesda* has done so deliberately and in principle. You think right to identify yourself with *Bethesda*; that is, you will sin, you claim the liberty to sin, if you have not done it; and require the church to admit you with this claim (that is, to put her sanction upon your sin, by receiving you knowingly into her communion). The Church is *guilty* of it, if she does; and ceases to be a church at all, for the church of God is not the deliberate sanction of sin.

It is true that many had become so lax, that common action was, in certain cases, impracticable; and individual faithfulness was called for; and the reproach that always accompanies it, incurred.

If scripture be soberly required, to prove that saints should not be indifferent to blasphemies in their public walk, "Cease to do Evil," would *be enough*; "From such turn away," "Him that bringeth not this doctrine, receive not into your house." Can I, in spirit, more effectually sustain and help such doctrines, than by *receiving into communion* those who are in them, and support them; and actively, in spite of remonstrance on all sides?

*Bethesda has done this.*

*Mr. Muller* declared that *Mr. J. L. Harris* had done a *work of darkness*; and maintained to the full their letter which justified their reception, when he well knew what the doctrine was.

All I did was, to write and visit them, till *he refused to receive me as a brother.*

J. E. B. and R. C. went in vain. They preferred thirty or forty brethren leaving them, *to breaking with the blasphemers*, when they knew them.

Now, no brother has a right to force God's church (for that is the real matter) to acquiesce in such a course.

We had broken with these persons as blasphemers: do you need scripture to prove that right? Bethesda receives them; thereby saying, you *shall* be in communion with them.\* I say, "No, I shall not, and I will not go to you more than to Compton Street. *You shall not force me to communion with sin because you choose to receive it into your bosom.*" You deliberately say, I am one with Bethesda; and you will force the church to be in communion with them; for if I receive you, I receive all; and, if so, why not go there, and put my name and vote to their act? *I refuse to acquiesce.*

You speak of your opinion, and mine. Am I, is the Church, to be *in deliberate communion with the denial of Christ*? If unable to convince others of sin, I will not walk in it; but cast myself on the Lord, without fear; and take a fresh start in the principles I always held and acted on,—that, *Christ, and blasphemies against Christ, were never meant to be together, and the Church.* It is an opinion I must act upon. It is, or, at least was, deliberately decided at Bethesda *that blasphemies should be admitted.*

I call this indifferentism to Christ.

What other name could I call it? Some weighty reason is needed for such separation; and it is but fair dealing, to say what it is.

You identify yourself with this, avowedly; for, communion is identification with the ground of the meeting. Hence you are *guilty* of the same sin.

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\*"The Whole Case of Plymouth and Bethesda," by W. T. (pp. 17, 31, 68, 43, 49), which contains the "Letter of the Ten," helps us here in the matter of dates, etc., and says: "After the London meeting, in February, 1847, there was brought to light a systematic and diligent inculcation of doctrines which undermine all that is essential to Christianity." In April 1848, Capt. Woodfall and his brother came from B. W. Newton, and Ebrington Street, Plymouth, and were received into communion at Bethesda Chapel, Bristol, and after discussions concerning reception, on June 29 the congregation there approved of the "Letter of the Ten." Feb. 12, 1849, the Woodfall's and seven others resigned from Bethesda, as an accommodation, at least in part; at the same time asserting and reserving their right to return, in these words: "In taking this step we do not at all waive our claim, as brethren in Christ, to a seat at the Lord's table here." Capt. Woodfall then returned to Compton Street, Plymouth, and took the Lord's supper there. (Ed.)

You talk of rejecting the doctrine; but, if there is any difference, this makes the matter worse, *because, you know the evil of it, and help it on* by receiving it into communion.

You can hardly require scripture to prove that church communion does not mean that Christ, and blasphemy of Him, should be together in principle; even if the people be Christians.

*But this is the deliberate conduct and status of Bethesda.* You will say, they deny it: I do not ask them, because *they have signed, voted, and acted on it.*

I have no doubt that in Thyatira, we have the Spirit's picture of Popery. Do you think people should continue in that?

I do not enter into the Seven Churches; because, adducing such passages of obscure interpretation to judge the path of plain separation from plain iniquity, is at once condemnation of those who do so; but as you do, I ask you this:

Do you think you should remain in Laodicea to be spued out of Christ's mouth?

*It proves too much, and therefore nothing.* You must not be surprised if others decline principles which lead to such a course.

Bethesda received blasphemers; and laid it down as a principle; and they are, according to Scripture, partakers of their evil deeds; as are others who boast themselves clear.

It is, I think, the grossest indifference to the honor of Christ, I ever met with. That is no light word.

*It is the pith, and gravamen, of the whole matter.*

You would force one into acting on your principle, and Bethesda's.

I see too clearly what the meaning and effect of my act would be, to hesitate a moment, however I may grieve.

I may walk alone; but will not join in what I believe and see is slighting the Lord. It is the *principle of indifference* to the doctrine of Christ, that such blasphemies are to be uninquied into; so that communion with them is legitimate; that is, that the Church of God is *not* "the pillar and ground" of your truth.

Once accept that (and, accepting you is accepting it); and the *whole standing* of the church is *gone*.

Let the question be fairly put and inquired into: *Has or has not Christ been blasphemed; and the blasphemy deliberately smothered up; and thus Christ slighted, and dishonored?*

If the answer be, YES; do you mean to say that I ought to go on in communion with this?

J. N. D.

The foregoing papers, and quotations from J. N. D., W. K., Dr. Cronin, A. M., J. S. O., C. H. M., J. G. D. etc., may be said to constitute, contain or agree with "the ancient landmark" of those called "brethren," but their original discovery or recovery of this landmark was first put forth in what is familiarly known as "*The Brethren's First Pamphlet*," and some other very early writings, which we now introduce to the reader, with some solemn warnings and exhortations from scripture. "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." "Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen." (Deut. xix. 14; xxvii. 17). "Remove not the ancient landmark, which thy fathers have set." "Remove not the old landmark." (Prov. xxii. 28; xxiii. 10). "Some remove the landmarks." (Job. xxiv. 2).

#### THE BRETHREN'S FIRST PAMPHLET

The foundation-pamphlet of the brethren was entitled "The Nature and Unity of the Church of Christ," and it was published by its author, Mr. J. N. Darby, in 1828 (or 1827, according to some), and it was the forerunner and pattern of many millions of copies of other scriptural papers ranging in size from brief articles to extended works, written both by himself and scores of other capable and gifted servants of God, carrying light, blessing and incalculable spiritual enrichment everywhere to the Church of God on earth. One of the best-known of these authors, writing fifty-five years ago, in 1878, said of this pamphlet: "We may consider this pamphlet as a statement of what the young community (in one sense it was as old as Pentecost) *believed and practised*, though not in the form of a creed or confession; and, further, as *presenting the divine ground* on which they acted. It may also be considered to *contain nearly all the elements of those distinctive truths which have been held by brethren from that day even until now*. Not that the writer thought (planned) anything of this at the time; he was simply making known for the help of others what he had learned from the word of God for himself. But who could question *the guidance of the Holy Spirit* in such a production? Surely He was leading His chosen instruments by a way which they knew not, that the blessing which followed might be seen to be of His own rich grace and truth."\*

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\*From "The Brethren, their Origin, Progress and Testimony," pp. 13, 14, by Andrew Miller. Now out of print.



It has been said that "Mr. Darby was the greatest teacher, and servant of Christ, fulfilling the most momentous service in the Church of God, since the apostle Paul." But, however that may be, it can quite properly be said that this "first pamphlet" laid the groundwork of and expressed and inaugurated the first clear public testimony to the full truth of the Church of God for many centuries; and therefore some knowledge of it is essential for a clear understanding of the beginning of the "brethren." As it is still published (C. A. Hammond), we here need only give the following extracts therefrom.

### THE NATURE AND UNITY OF THE CHURCH OF CHRIST (1828)

We know that it was the purpose of God in Christ to gather in one all things in heaven and on earth; reconciled unto Himself in Him; and that *the church should be*, though necessarily imperfect in His absence, yet by the energy of the Spirit the *witness* of this *on earth*, by *GATHERING THE CHILDREN OF GOD* which were scattered abroad. Believers know that all who are born of the Spirit have substantial *unity* of mind, so as to know each other, and love each other as brethren. But this is not all, even if it were fulfilled in practice, which it is not; for they were so to be *all one*, as that the *world* might know that Jesus was sent of God; in this we must all confess our sad failure. I shall attempt not so much to propose measures here for the *children of God*, as to establish healthful *principles*; for it is manifest to me that it must flow from the growing influence of the Spirit of God and His unseen teaching; but we must observe what are the positive hindrances, and in what that *union* consists . . . In the first place it is not a formal union of the outward *professing bodies* that is desirable; indeed, it is surprising that *reflecting Protestants* should desire it. Far from doing good, I conceive it would be impossible that *such a body* could at all be recognized as *the church of God*. It would be a counterpart to *Romish unity*; we should have the life of *the church* and the power of the word lost, and the *unity of spiritual life* utterly excluded. Whatever plans may be in the order of providence, we can only act upon the *principles* of grace; and *true unity* is the unity of the Spirit, and it must be wrought by the operation of the Spirit. No meeting which is not *framed to embrace all the children of God* in the full basis of the Kingdom of the Son can find the fullness of blessing, because

it does not contemplate it—because its faith does not embrace it—“where two or three are *gathered together in His Name*” His Name is recorded there for blessing . . . Accordingly, the outward symbol and instrument of *unity* is the partaking of the Lord’s supper, “for we being many are *one body*, for we are all partakers of that one bread.” And what does St. Paul declare to be the true *intent* and *testimony* of that rite? That whensoever we eat of that bread and drink of that cup, we “do show the Lord’s death till He come.” Here then are found the character and life of *the church*—that into which it is called—that in which the truth of its existence subsists, and in which alone is *true unity* . . . Further, *unity* is the glory of *the church*; but unity to secure and promote *our own interests* is not the *unity of the church*, but *confederacy* and denial of the nature and hope of *the church*. *Unity*, that is of *the church*, is the *unity* of the Spirit, and can only be in the things of the Spirit, and therefore can only be perfected in spiritual persons . . . The Lord Himself says, “That they *all* may be *one*; as thou Father, art in me, and I in thee, that they also may be *one* in us; that the *world* may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be *one*, even as we are one; I in them, and thou in me, that they may be made perfect in *one*; and that the *world* may know that thou hast sent me, and hast loved them as thou hast loved me.” John xvii.

The *children of God* can but follow one thing—the glory of *the Lord’s name*, and that according to the way marked in the Word. If the professing church be proud of itself, and neglect this, they have nothing else left; but, as He, that He might sanctify the people with His own blood, “suffered without the gate,” to “*go forth to Him* without the camp, bearing His reproach.” “I looked in the place of judgment, and behold wickedness: and in place of righteousness, and behold iniquity”—and hence growing, positive separation from them all.

The only other point which it is important to notice is *the direct and undoubted title of Christians* (inasmuch as it then ceases to be schism, and is schism only from what is worldly, which is a Christian’s duty) *to meet together and break bread*, if they wish it, or feel its need; *not leaning upon ministry*, or assuming anything, or pretending to set up churches, but simply (upon the ground that “where two or three are gathered together, *there is Christ in the midst of them*”) as individuals, merely separating from present

evil. The charge of disorder and presumption will be easily bandied against such. But the best refutation is holiness and meekness, with utter *separation* from the world; and it might very soon be proved (were it desirable) that there is more disorder, and, if they please, presumption too, in the assumption of those who make the charge, than in the quiet deportment of those who *seek godliness* and who *flee from evil*, which those who thus charge them prevent them from getting rid of. But *Christ has provided* in the gospel for such a case. "Neither in this mountain nor at Jerusalem do men worship the Father, but the true worshippers *worship the Father* in spirit and in truth," in the *liberty of sons*. "The Father seeketh such to *worship Him*," and *where such are*, His worship is; and "*where two or three are gathered together in Jesus name*," there *His name* is recorded to bless. This is *the essence of this dispensation*. (The italics are ours).

J. N. D.

The above pamphlet, with great clearness, definiteness and precision, brought to a head the truths which the new company and meetings of the brethren had been seeking for and gradually finding in the Word. It makes a thorough analysis, as far as was then called for, of the evils to be shunned by them, and with great simplicity points out the remedy therefor, and the faithful and orderly course marked out for them in the scriptures. In opposition to and in contrast with Congregational Independency, it sets forth the Unity of the Church of God *on earth*, showing most clearly what that Unity is, and using the words "*unity*," "*union*," "*unite*" and "*united*," in various connections, *37 times*; and using the expression "*the Church*," as referring to *the Church on earth*, *43 times*, and it magnifies "*the glory of its Great Head*," Christ.

It speaks also of "*ministry*" *by the Spirit*, and states that "*while having perfect liberty*," brethren should meet together "*not leaning upon ministry*," and, just as it is today taught, he states that the greatest thing in their meetings is *worship in the Spirit*. The pamphlet has had opponents, who have done harm by underrating and misinterpreting it, but the fact that none have been able to find any flaws in it, or to show that it is obsolete, is evidence that it is even now, five generations later, still appropriate, seasonable, acceptable and valuable. The capitals, "GATHERING THE CHILDREN OF GOD," are ours; for that, or "THE UNION OF THE CHILDREN OF GOD," was a principal motto or watchword of the early brethren. (John xi. 51, 52). And then there was its companion tract, "SEPARATION FROM EVIL, GOD'S PRINCIPLE OF UNITY," which title was another motto.

NOT CONFEDERACY, BUT THE UNITY  
OF ASSEMBLIES

Some Open Brethren and their sympathizers have written, both in 1901, 1925 and 1933, using some of the same quotations from the "first pamphlet" as are given above, but absurdly attempting to make it appear to favor their modern independent and open view of fellowship, and perhaps that the exclusives are a "confederacy," or "another sect," but it can have no effect except with those who may be ignorant of Mr. Darby's teachings, and they are few. Those interested should read the entire pamphlet, which may be obtained separately, and it is also found in the Collected Writings of J. N. D., Vol. 1. In the volume, "Index to the Collected Writings of J. N. D.," under the word "Church," there is a list of 23 books and papers on this subject, many of which were written prior to 1848, and which may also be obtained separately, and a perusal of these will prove that he never at any time changed his belief in the Unity of Assemblies, from 1828 to 1882. See also "Unity," in the "Index." In his "first pamphlet" alone he refers to the Unity of Assemblies dozens of times; and he sets the scriptural example by his constant use of the word "Unity," and the expression "the Church" in the sense of the entire Church of God *on earth*, which consists of and is synonymous with the Unity of Assemblies; and this is the ancient landmark.

Mr. Darby speaks of God "gathering in one all things," and of "gathering the children of God," and says "that the Church should be . . . the witness of this *on earth*," and this latter is the Unity of Assemblies. God's children are His family, and His family is one, and this oneness is now the Unity of Assemblies. Mr. Darby everywhere shows Independency to be a false principle, and says that what he seeks "for the children of God" is "to establish healthful principles," "for they were to be all one," and this is the Unity of Assemblies. He shows us "in what that Union consists;" that it is undisputably the Unity of Assemblies.

Then, after expressing his disapproval of "Romish unity," or of any union of "professing bodies" or "reflecting Protestants," he, in contrast to "such a body," speaks approvingly of the "bond of Union" between all scriptural companies of "two or three gathered together in Christ's Name." He does not in any wise confound the latter with the former, as some of his critics seem to do, nor compare them, but he contrasts them.

Next, he refers to the partaking of the Lord's supper, "for we being many are one body;" and he almost invariably



speaks of the Unity of the body as *on earth*, and as consisting of *all Christians*; which is in contrast with the teaching of the Open Brethren, who deny this Unity in its universal aspect, and even in its local aspect; they holding that there may rightly be many Independent local meetings in any city or locality. But scripture does not say "There are separate and independent local bodies in each neighborhood or locality," but says "There is one body," and "one Flock."

Lastly, referring again to "Romish unity," or what "would be a counterpart to Romish unity," which would be "unity to secure and promote our own interests," he says it is "confederacy and a denial of the nature and hope of the Church." Mr. Darby certainly did not believe in any "confederacy," or in "forming another sect;" but he did believe and earnestly insist, in 1828 and ever afterwards, that because scripture teaches the Unity of Assemblies, expressing the outward and *visible Unity* of God's family, "framed to embrace all the children of God," there should be no Independent sects, or *confederacies of Independent sects* which deny this Unity. He did not approve of or desire the union of any two or more mixed congregations consisting of both saved and unsaved people, or any confederacy of any sects whatever, as he plainly states in the above extracts; but probably no one, from 1828 and onwards, more sincerely desired and diligently sought the outward and visible Union upon earth of all Christians who are "vessels unto honor," and all "them that call upon the Lord out of a pure heart" (2 Tim. ii. 19-22), as "gathered together in Christ's Name."

#### *The Church is One by the Indwelling of the Holy Ghost*

Mr. Darby states in this pamphlet, that he wrote it for the purpose that it might "from the Divine Word more *explicitly manifest to the Church* its just objects," and "determine its character and conduct," and "lead believers to more *explicit reliance on the operations of the Divine Spirit*," and it speaks of "the true Church of God:" "the general assembly and Church of the first born (not in heaven now, but), whose names are written in heaven:" "the general state and *practice of the Church*:" "the *proper character of the Church*:" "The *purpose of God in His Church*:" "the exigency of *the Church below*:" and those "who desire the *order of the House*:" "a *pure form of Church*:" "the *manifestation of the Church*:" "the character and *life of the Church*:" and mentions "The scattering of the Church:" "drawing back the Church:" "the *mind of the Lord* about His Church:" "the essential character of the Church:" "the glory of its Great Head" and "His sympathies with the Church."

It speaks of "the *Spirit of God acting in living power:*" "the *Unity of the people of God:*" "their *bond of Union:*" "being partakers of the Spirit:" "the increasing *action of the Spirit:*" "the *workings of the Divine Spirit:*" "a mind *actuated by the Spirit of God:*" "community of the Spirit in believers:" "to lean on the Spirit:" "the *energy of the Spirit:*" "*gathering the children of God:*" "the glory of the *children of God:*" "Unity of mind:" "the *influence of the Spirit:*" "the *Unity of the Spirit:*" "the *operation of the Spirit:*" "the *power of the Spirit:*" "the *effectual presence of the Spirit:*" "the *testimony of the Spirit:*" "the Spirit of God *amongst us:*" "the *work of the Spirit of God:*" "the testimony of *the Spirit in the Word:*" "the Spirit's *leading:*" "the Spirit in the individual:" "whilst *universal subjection to the Spirit* is our great, peculiar, and proposed safeguard and strength." Mr. Darby also here taught "the means of gathering *His Body:*" saying, "let the believer be directed to *the coming of the Lord:*" to "the knowledge of the death, and power, and glory, and *coming of the Lord Jesus Christ:*" and "let him delight in *fellowship* with other Christians."

The effect of this pamphlet was marvellous, and without a parallel; and, due in a large measure to the direct and indirect influence and results of it, there were, within 23 years (1851), 132 meeting places (ordinarily called places of worship) in Great Britain alone; and within 50 years (1878) there were in the United Kingdom, France, Germany, Switzerland, Holland, Canada and The United States a total of 1388 meetings of the exclusive brethren, not to mention 22 other countries, where the meetings varied from one to thirteen.

Writing in 1868, Mr. Darby said: "I am surprised often how God makes good principles I maintained and gave out full forty years ago (in 1828), because it was scriptural truth, without seeing all the consequences—yet the state of the church treated as it is now manifested to us. It has strengthened my hands by the conviction that God was in it, for it was not my wisdom, but the word of the Lord abides forever . . ." Letters of J. N. D., vol. 1, p. 635.

In his "Letter to Prof. Tholuck," Mr. Darby says, "In 1837 I visited Switzerland;" and Collected Writings of J. N. D., Vol. 1, containing his lengthy replies to such prominent men as Mr. Auguste Rochat and Mr. François Olivier of Vaud, is full of what he so early taught in Switzerland concerning the Church of God *on earth*, of which Christ is the Head in heaven. And the Church of God is stated to be "on earth," 18 times in "Churches and the Church" (written in the U. S. A.), by J. N. D., and 11 times in "The

Church, and Churches," by W. Kelly, so here is the ancient landmark.

And in Letters of J. N. D., Vol. 1, pp. 252-253, writing in the year 1852, he speaks of his *path* and of the *divine principle* he joyfully took up and accepted "twenty-seven years ago" (in 1825), and says: "I have had the opportunity of weighing it by experience . . . I accept it still. I am sure more faith might walk more *powerfully* in this path, but the path is the right one. There I walk with God's help. . . . I did not enter into it for 'brethren,' or 'brethrenism:' there were none to join. I did so because the Spirit and the Word showed it to me, and that it was following Christ. It has not ceased to be so; and now that many (O. B.) have left for a broader, and I think a more worldly one, I still prefer the narrow (exclusive) one." Some have criticized and distorted this letter although in 1825 one could not receive a measure of light "because the Spirit and the Word showed it to him," nor according to that light "follow Christ" in "the path that is the right one" and "narrow one," for the reason that there were then no "brethren." But "the path of the just is as the shining light, that shineth *more and more* unto the perfect day" (Prov. iv. 18), and the "first pamphlet," "The Nature and Unity of the Church of Christ" (1828), is most unquestionably and manifestly the production of one who had been diligently and perseveringly following that path "more and more" powerfully for a long time. But the Open Brethren of 1848 have recently taken "the brethren's first pamphlet" and they have run away with it.

Some time ago a lady said to one of the best-known teachers in America: "I have been very happy since I saw that the assemblies were not members one of another." The teacher replied: "No, not *members* one of another, for in the apostle's day *they were one*, and that is even closer than being members one of another. In God's sight they are *one*; hence, discipline according to God, or reception in *one* gathering would be recognized by *all*. Suppose we had gone to a province of Asia Minor in those early days, and found there twenty-five gatherings; what would we have seen? Every one of them recognizing the *Head*—the Lord Jesus as their *Centre*; *one Spirit* active among them with scripture and apostolic teaching to guide *all* the assemblies alike. Thus there was but *one fellowship*, a *unity* therefore. Distance lay between them; but distance does not affect the *truth* and spiritual unity."

When Mr. G. V. Wigram wrote to Mr. Darby in 1838: "There is a matter exercising the minds of *some* of us," etc., he was writing on the behalf of *some* others, and he did not use the expression, "My question is," or "The question I ask," but "The question I refer to is," etc. He himself had no leanings towards either clericalism or carelessness, and he did not "suggest" either extreme, but only said, in the same letter: "I do indeed long to find myself more distinctly associated with those who as brethren will feel and bear their measure of responsibility." This is what the Independents shirk; their responsibility.

It is true, as some say, "we read in Acts ii. 47 (R. V.) 'The Lord added to them day by day those that were being saved,'" but both the R. V. and A. S. (American Standard) and N. Tr. bibles have a footnote to "to them," which reads "together," and J. N. D. refers to several ancient MSS. of the fourth and fifth centuries listed in his "Introductory Notice," which enables the reader to judge for himself, and he says the reading "is disputed" but "the sense is substantially the same." It is evident that on the day of Pentecost, before any Christians had died, there was no Church in heaven. The question is: Was there then and is there now *one Church on earth?* and if so, are the "saved" all "added together" to it? The argument against the existence of the Church at that time is futile, for in the same year, the Church is mentioned anyway in Acts v. 11; and Acts ii. 5, 9-11, 44; iv. 4, 23, 32, 36; v. 11, 14, 16; vi. 1, 2, 5, 7; viii. 3, 4, 12, 37, 38; ix. 2, 10, 19 all tell of many believers or Christians, both in Judea and in the regions beyond, within two years. And who can doubt that they were added to the Church?

"The 'body of Christ,' as the assembly (or church) is called, is here *on earth* now, because *the Holy Ghost is here on the earth* in the assembly. And, *so close* is the union between believing saints and Christ, that the apt figure used to illustrate it is that of *members* united by the Spirit of God *in one body to a Head*—that Head being Christ in glory (1 Cor. vi. 17; Eph. i. 22, 23). *Every* believer, saved by grace and sealed by the Spirit, is a member of this 'ONE BODY' (see Eph. iv. 4). 'There is ONE body' in God's view (not many bodies). The Holy Spirit, in the scriptures, only alludes to 'bodies' or sects to condemn them." ("Holiness, Unity and Fellowship," 1932, by Napoleon Noel, p. 19. 6d. C. A. Hammond).

The O. B. say they "tell the truth, that those who desire information and help in the confusion of exclusivism may



find it and act before the Lord." Now the best place to *find* "the truth" and the proof that in 1828 Mr. Darby held the very opposite of the principles that some O. B. writers would attribute to him, and that he never changed them, is throughout his own writings. "The truth" is that in November, 1879, he wrote:

#### ONE BODY OF CHRIST ON EARTH

The *principle* of scripture is as plain as possible. There was *one body on earth*, of which *all* are members. They do not *heal in heaven*, nor *preach*, nor use any of the *gifts* spoken of in 1 Cor. xii. "If one member suffer, all the members *suffer* with it:" that is *not in heaven*. The *body* will be perfected in heaven (Eph. i. 23), but is *practically always considered as on earth*, and formed there: "by one Spirit are we *baptised into one body*." And this was clearly *down here*. (Acts ii.). The Lord's supper is the external sign of *this unity*: "*one body* for we are all partakers of that *one loaf*." It was *this*, *more than fifty years ago* (in 1828), brought me out of the establishment: *nor have I any other principle now*. This obliged me to own every one baptised with the Holy Ghost as a member of *the body*. Only in the last days we are called on to distinguish those who "call on the name of the Lord *out of a pure heart*," which at the first was not called for: "*the Lord added daily*." This makes the brethren (so-called) not the church of God, but those who alone meet on *the principle of its unity*. The line between narrowness and fidelity is a very narrow one. But the Spirit of Christ can guide and keep us on it. The *unity of the body* cannot be touched, for the Holy Ghost *unites* to Christ: all those who have been baptised by the Holy Ghost (that is, received Him), *are members of the body*. It is "*the unity of the Spirit*" *we have to keep*; that is, to walk in *the power of the Spirit* which keeps us in *unity on the earth*, and that needs endeavoring . . . All this seems to me very simple, but it is not so easy to keep the spirits of all here to it, both in fidelity and love, for we are poor creatures. I know those who tend too much to looseness, and others too much to narrowness. The Spirit of God alone can lead us in both (fidelity and love), and that requires us to walk *near Christ*. But as to *principles* I have no difficulty; but without holiness and Christ being all, being emptied of self, we shall not practically succeed. God is light and love, but He alone can unite both and thus give a true and right unity. (Letters of J. N. D.; early edition, Vol. 3, pp. 62, 63; different pages in some later editions. See also Collected Writings of J. N. D., Vols. vii. pp. 533-538; xiv. 467; xv. 259-264; xvi. 1-26 (1838); xx. 450-452; xxxiii. 41-43, 46).

So after 1828 Mr. Darby never changed his view of the Unity of the Church of God *on earth*, and the following extracts from the earliest of his published letters will also "tell the truth" about this question.

"The (Powerscourt, Sept. 24 to 28, 1832) meeting was one of deep interest to *the church of God at large* . . . in the deepest interests of *the church of Christ* . . . while the sense of the difficulties in which *the church* is now placed, would lead them individually (under God) to more earnest

seeking the *guidance* and presence of God's *Spirit*, and that blessing upon *the church*," etc. "I dread narrowness of heart more than anything else for *the church of Christ*, especially now." "I beg your prayers that the Spirit may . . . be abundantly upon me—yea, upon *all the church*; it is *the church's* great necessity. I preached a good deal upon it here (at Limerick)." All of the above was written in 1832. In 1833 he wrote: "You are nothing, nobody, but Christians, and the moment you cease to be an available amount of communion for any *consistent* Christian, you will go to pieces or help the evil. Pray much to God that you may be kept from *concessions*, acts, in which Satan may get an advantage over you in it." ". . . what we ought to be *witnesses of*, and of which the Spirit is *witness in the church*, righteousness," etc. "And then *the church* left in its Laodicean state, its state *generally* now." "*The church* ought to be not only in possession of *the truth*, but so possessed of the *Spirit* as, though tried, to baffle all of Satan's snares." (Letters of J. N. D. 1832 and 1833, Vol. 1, pages 1 to 28). Verily, these are ancient landmarks.

"The *Unity of the Body* is a turning-point with loose brethren; many brethren may not have *learned it*, but with the loose brethren it is a necessity to *deny it*. It makes an essential difference of the *true position* of the saints. *It was what brought me out and put me where I am*, and made the difference of leaving the National system, not a point objected to as a dissenter, but on the positive real ground of *the Church of God united to the Head*; the real ground of *God's assembly* formed by the Holy Ghost. The doctrine of the House of God came out much later; but *1 Corinthians x.-xii. formed the basis of the ground I came out to*; Matthew xviii. giving the practical feasibility of it now." (Letters of J. N. D., Vol. 2, p. 438). It is the same to this very day, for our gathering together is based upon nothing less than a true view of the Church—the "ground of God's assembly."

Please note that in 1833 Mr. Darby said that we should receive "any *consistent* Christian," because one who does not purge himself from "vessels to dishonor," and who will not "depart from iniquity," is not "calling on the Lord out of a *pure heart*," and hence is not "a *consistent* Christian." (2 Tim. ii. 19-22). Did Mr. Darby afterwards change his view? and did he later teach that we should indiscriminately receive "any Christian?" or in 1848 did he still, as before, unalterably insist that they be **CONSISTENT** Christians?

The preceding pages of this chapter fully answer these questions.

In writing on "The Nature and Unity of the Church of Christ," Mr. Darby meant and was referring to the Church *on earth*, for he taught that each local meeting should be "framed to embrace all the children of God." And he never taught such things, or wrote any tracts with such titles as:

The Nature and Independency of the Church of Christ

The Unity of the Church, the Body of Christ, is not on earth

The Unity of the Church of Christ is not an outward or visible Unity

The present Church Unity is the Unity of near neighbors only

The Nature and Unity of the Church of Christ are future and in heaven only; or,

Scripture and Apostolic testimony are against the view of the Church on earth.

### *Congregational Government Endorsed by Bethesda*

Mr. Darby's teachings are all against such erroneous ideas, and it is perfectly clear, from his tract (1828), that brethren were originally gathered together on the ground of the One Body, but the chief leaders among Open Brethren make no pretense of being so gathered now, but disavow it, and declare that they meet on Congregational, or Independent ground, for, among their small new tracts, is one on this subject by R. B., which says: "There are three main principles involved in all forms of Church government, viz., the Congregational which allows each congregation to exercise its functions as an *independent*, responsible entity; the Presbyterian, which consists of congregations under the authority of Presbytery and General Assembly, with final appeal to these superior courts; and the Episcopal, which heads up final authority in the Bishops." Then their tract goes on to tell of another principle, the principle of the One Body, which, they say, is "in its nature distinctly different from the idea of Congregational government," and that "about 80 years ago" [in 1848] Open Brethren "refused to be gathered on this principle," "The Ground of the One Body," "The Ground of the Church of God on earth, of which Christ is the Head in heaven."

### *Will there be Another Chance?*

Some Open Brethren appear to *disapprove* of anyone saying there will be no Second Chance to be saved after the Rapture, for in the June, 1932 issue of the "Witness," in answer to the question, "Is there another chance?" Mr. C. F. Hogg says: "Until that moment (of Christ's coming with His saints), as it is written, 'whosoever shall call on the Name of the Lord shall be saved,' though *salvation* there

probably does not mean inclusion in 'the Church which is His (Christ's) Body' (Eph. i. 22, 23). *It is absurd* to talk of a second chance after the Rapture, for" (not, the door of mercy will be closed against those who have heard the gospel and rejected it, but) "whether any now living will still be on earth when that takes place only the Lord knows." The truth on this subject may be found clearly expressed in a scriptural tract which says: "We search scripture in vain for one hint that any gospel-rejecter will be saved in that day." ("Who will be Saved in the Coming Period of Judgment?" by H. A. Ironside. 5c. Erie Bible Truth Depot, Erie, Pa.).

And in the same year (1932), Mr. Geo. Goodman issued a tract entitled, "The Heathen," which contains some doubtful statements, and which is understood by some to teach that *the heathen are not lost, even if they never heard of Christ*. The tract says (pp. 14, 15): "They (*the heathen*, though not necessarily all), too, cry for mercy, *and call upon the name of the Lord . . .* If we knew that God in grace had extended *mercy to the heathen* seeker who called upon the name of the Lord, and that he still sat in darkness *not enjoying* the deliverance (i.e., *salvation* as distinct from mercy) he longed for, would we not hasten to take to such the glorious gospel, *assuring them* of that mercy," etc. And J. C. D. M. wrote: "There are those who have *not* had the light of scripture, or *have not heard the gospel* in this dispensation, but who have repented as far as they could with the light *nature* afforded and their own conscience (Job. xxxiii. 27, 28; Rom. ii. 5-16). God can *save them* in righteousness because of the cross. *E.g.*, Chinese villagers; Nineveh (Gen. xviii. 25; Acts x. 35; xiv. 17)." In reply to the above theories, one might well ask: "Why, then, should God allow even one soul to be lost in hell, and suffer everlasting punishment?" According to scripture, we can only allow that the ignorant "shall be beaten with few stripes" (Luke xii. 47, 48; Lev. v. 17). "Save," in scripture, sometimes means "deliver" or "preserve," and does not always refer to "the saving of the soul" (Heb. x. 39). See the suggestive notes or synopsis' with reference to the words "save," "salvation," and "mercy," in Cruden's Complete Concordance. The Modernist, anti-Christian book, "Re-Thinking Missions," with which no brethren have anything to do, says (p. 19): "Whatever its (Christianity's) present conception of the future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned."



Later, in the Jan. and Dec., 1933, "Witness," Mr. H. P. B. showed that there will be no second chance, but how unwise to have ever published the error, and to perplex saints, and bewilder sinners and endanger their precious souls with a false hope! Luke xiii. 24, 25; Matt. xxv. 10; 2 Thess. i. 7, 8; ii. 10-12; Rev. ix. 20, 21; vi. 15-17 prove that there will be no Second Chance. Because Rev. vii. 9 and 14 mention "a great multitude, which no man could number," who "came out of the great tribulation," a few have mistakenly thought that there will be such a chance, but this comes from their failure to note that the language which the Holy Spirit uses in the above quotation from verse 9, in referring to the Gentiles, is clearly figurative, as was the word spoken by "the angel of the Lord" to Hagar in Gen. xvi. 10; "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Similar figurative language is used concerning both Jews and Gentiles, in Gen. xiii. 16; xxii. 17; xxviii. 14; xxxii. 12; Heb. xi. 12; xii. 22; Isa. x. 22; xlvi. 19; Hosea i. 10; Rom. ix. 27; Hab. i. 9; Joshua xi. 4; Jer. xxxiii. 22; 1 Sam. xiii. 5; 2 Sam. xvii. 11; 1 Kings iii. 8; iv. 20; 2 Chron. i. 9; xii. 3; Rev. xx. 8. The great total population of all the earth is at the present time estimated by the International Statistical Institute of the League of Nations to number 2,000,000,000 people, and, whatever it may be after the Rapture, Rev. vi. 4, 8; viii. 11; ix. 18; xiv. 14-20; Ezek. xxxviii.; xxxix. 1-23; Joel iii. 9-19; Zech. xiii. 7-9; xiv.; Matt. xxiv. 6-22 show that those that are left behind will, during the terribly destructive judgments to fall on the inhabitants of the earth, suffer a vast reduction in numbers. Of course during Daniel's seventieth week (Dan. ix. 24-27), "the time of Jacob's trouble," or tribulation (Jer. xxx. 7), a multitude of children of all nations will reach the age of full responsibility, and they will thus and then receive their first chance to be saved, and doubtless the saved ones from among these, or from among any people who have not previously heard the gospel, are the ones referred to in Rev. vii. 9, 14. But the words, "a great multitude, which no man could number," should not be taken literally, but as meaning a very large number. The earth's net gain in population averages over 30 million a year, according to the I. S. I. L. N., and if from this we judge that an equal number of children reach the age of responsibility, during Daniel's last week there would be 210 million of such children, and if all were saved they alone would be a great multitude.

The December, 1934, number of the "Witness" says: "It having been pointed out to us that in magazines, books,

and letters one or two, probably moved by the success of the paper, are insinuating that we (the Witness) are drifting towards Modernism or Agnosticism. Only by a misapplication of any article can this be suggested . . . (p. 282)." If by Modernism, fundamental error regarding the Person of Christ is meant, we have seen none in the Witness; but error, as to the salvation of the lost, and as to the unity of the Church as one body on earth united to Christ its Head in heaven, is very serious error. Once 4½ pages were issued, charging "The Witness" with having countenanced the "Kenosis" Theory in 1932, but "The Witness" made a satisfactory statement and explanation on half a page.

### *The Practical Results of Congregationalism*

Mr. Theodore Roberts, who had been in the Raven communion, and an ardent supporter of F. E. Raven, left them and united with the Open Brethren, among whom he became widely known. He taught the error of the *Modern* "kenosis" (Greek for "emptying." See Standard Dictionary; and "The Crowned Christ," by F. W. G., p. 38 etc.), and in a discussion on the Lord's humanity, he expressed his views as follows: "Omniscience would conflict with true humanity as likewise omnipotence and omnipresence, and Christ voluntarily gave up all these when He became man" . . . "To me He could not be tempted in all points as we are, sin apart, if He possessed omnipotence and omniscience when tempted" . . . "He could not be crucified through weakness if He was at that time omnipotent" (Letters, April 4, 16, 20; 1923).

Then, six months later, he appeared to have repented of what he had said, and on Nov. 3, 1923, he wrote: "I have never had the slightest intention of denying our Lord's inherent divine omniscience and omnipotence at all times, and am very sorry that any words of mine have led to a contrary impression." Then again, on Dec. 12, 1923, he proved his own insincerity concerning his former expressions of regret and sorrow, and made the following contradictory statement: "It is absolutely false to say that I have repudiated any teaching on the subject. My views have never been changed by anything said by my accusers." (History records of Arius, that, when recalled to Constantinople, he attempted to satisfy his opponents "by a confession" of faith so vaguely worded, that, without abjuring his own opinions, he *seemed to consent* to the orthodox faith).

Because of these statements, a few well-known brothers of the Open Brethren had a meeting with Th. R., after which they reported to their brethren that they were not satisfied

with his remarks and explanations, and his local meeting, much to their credit, excommunicated him. But, we regret to say, here is where their mischievous and destructive congregationalism comes in, resulting in defilement, for there are other O. B. gatherings in England which do not own this godly decision and discipline, but practically annul it and make it void by still breaking bread with either Th. R., or his sympathizers, and by welcoming them to teach and preach among them. Theirs is an easy path, which does not require or cause much exercise. They speak of "the peril of divisive teaching," and at the same time overlook the peril of not guarding the Lord's honor, and the holiness of His House. They haven't any "doorkeeper." (Psa. lxxxiv. 10; xxvi. 8).

They use personal, individual and private letters of commendation, but lately most disapprove of the use of collective letters from assemblies to assemblies, showing the bearer to be in fellowship, for, they say, "each assembly stands on its own basis," and "a letter of commendation is not a species of 'communion ticket,' it is an evidence that in the judgment of godly *men* the bearer *belongs to Christ*. 'The Lord knoweth them that are His,' nor can we say *any more* than Peter said of Silvanus, 'a faithful brother, as *I account him*.'" Apart from the letters written by apostles, such a method would require a second letter (an assembly letter), introducing or commending the "*godly men*." In one sense we cannot say as much as Peter said. (1 Cor. ix. 1; xii. 28, 29; 2 Cor. iii. 1; 2 Peter i. 18; iii. 2; Jude 17). And it is commonly known that their meetings receive to the breaking of bread casual visitors on the latter's own testimony that they are Christians, even though they be utter strangers.

Many of the Open Brethren were once associated with various denominations where the congregations used Letters of Commendation, and where they had a measure of light and truth concerning the Church of God *on earth*; and in hymns and songs they then rightly mentioned the Church in such words and phrases as these:

One holy Church of God Appears

The Church's one foundation is Jesus Christ her Lord

See the Church of God moves onward

Church of God, whose conquering banners, etc.

One holy Church, one army strong

Church of God, arise and shine

The Church from her dear Master received the gift  
(bible) divine

Thy holy Church throughout all the world

Like a mighty army, moves the Church of God  
 The Church has waited long her absent Lord to see  
 Church of God, awake! arise!

Lord Thy Church is praying yet

Thy holy Church . . . Joined in one body

The Church on earth and Church in heaven are one

And the great Church victorious, shall be the Church at  
 rest

Lord Thy Church is still Thy dwelling

We are not divided, all one body we

### BETHESDA'S DENIAL OF THE CHURCH OF GOD ON EARTH AND OF ITS VISIBILITY AND UNITY

But now (see Luke xi. 35) these brethren (not all groups of Open Brethren, but at least the two main groups) contend that only individual testimony, or isolated congregations are possible or are right, and they so far deny the word of God, and the truth of the Church of God *on earth*, of which Christ is the Head in heaven; and one of their new books, issued in 1933, which thus errs in removing the ancient landmarks, and which advocates extreme, doubtful, radical (and almost skeptical) independency, says:

"Apart from *such matters* as the supply, by churches in a district (or city), of the needs of poor saints in another region, the *only* bond binding churches together was spiritual, that of a common life in Christ and the indwelling of the same Holy Spirit. There was *no such thing as external unity* by way of federation, affiliation or amalgamation, either of churches in any given locality (city) or of *all* the churches together. Apostolic testimony is, indeed, against the organization of churches into an ecclesiastical system. There is no such phrase in scripture as '*The Church on earth*,' nor is there anything in the scriptures to justify such an idea. The only Head of the Church is Christ, and at His hands *provision* is made for the spiritual needs of each *local church*. The Church, consisting of all who are joined to Him, the Head, is '*visible*' as an entity to God alone . . . neither the Kingdom of God nor the Church consists of a *visible* external organization. Christ did not found and build up for Himself a Kingdom *upon earth*, nor do we find any intimation in scripture that the Church is an earthly establishment . . . At no period can *all the believers living in the world* at any given time have constituted *the Church*. They could not in that respect be spoken of as *the Body of Christ* . . . \* The whole will not be completed till the gospel has fulfilled its object. After its number is complete, the Lord will 'descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ

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\*This denial of the visible unity of the Church of God on earth is not new, for it had been also denied by Mr. B. W. Newton 87 years previously, in 1846.

This explains the honorable mention of him, that "he died loved and revered by his intimate associates," among the Open Brethren. See The Plymouth Divergence, pp. 177, 183, 184. (Ed.)



shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air' (1 Thess. iv. 16, 17, R. V.). The Church will *then* have its full membership as *the Body of Christ*, and *only* of that company can the term '*the Church*' be rightly used, apart from its application to a *local* company . . . Believers are formed into *local* churches here, each being a *separate* spiritual temple of God, according to the divine plan; as the apostle says to the church at Corinth, 'Ye are the temple of God, and the Spirit of God dwelleth in you' (1 Cor. iii. 16, R. V.). But the churches were *not* externally organized into an ecclesiastical *entity*, in any district (city) or country, or generally as a universal system . . . That the Church is *the Body of Christ* strikes a *blow* at the idea of its establishment *on earth* as a *universal* ecclesiastical organization. Christ the Head is in heaven, and His Body the Church is identified with Him in *the heavenly places*. There the Church is 'seated' with Him, and its *establishment* and destiny are *there* . . . As His body, it is united to Him as its Head 'in the heavenly places.' . . . The building is *not* set up *on the earth*, it is a spiritual structure and this is consistent with and confirms all the teaching of the New Testament concerning the Church . . . The *unity* of the true Body of Christ of which scripture speaks, is spiritual in its course of development and *heavenly* in its *position* and character, its design and destiny . . . There is no hint here (in Eph. iv.), or anywhere else in the New Testament, of *anything like a unity* consisting of the combination of a number of communities, or assemblies, delimited by geographical conditions, or formed into earthly associations or circles of fellowship, nor is there any hint of a number of churches *bound together* by the bonds either of formulated religious creeds or of human tradition . . . The *unity* which the believer is to give diligence to keep is determined neither by efforts to bind churches into an earthly organization, nor by human ideas of what is or is not a *local* church. The risen and glorified Head has made *provision* for the spiritual direction and care of each *local* assembly. The traditions of men and the bondage, or confusion, which has been brought about by them have nought to do with the unity formed by the Holy Spirit. Where a *local church* acts in conformity with the teaching of the Word of God, *it* is thereby an expression of the unity of the Spirit . . . The Body, yet *incomplete*, and only a small portion of which is *on the earth*, is the entire Church, formed by the Spirit of God . . . Its *unity* is *not yet visible*, for the Head is not visible, but it will become so *when He is manifested* and His saints with Him . . . The apostle, in addressing the elders of the church whom he had called to him at Miletus (Acts xx. 28), exhorts them to take heed to themselves and 'to *all the flock*, in which the Holy Ghost hath made you bishops, to feed *the church of God* which He hath purchased with His own blood' (R. V.). That the church in which they were to exercise their responsibility is spoken of as *a flock*, and the whole character of the injunctions given to them, indicate that the phrase is used there simply of the *local* company . . . If we speak of *the whole Church*, the *Body of Christ*, as '*the Church of God*,' we *confuse things* which scripture differentiates, and we miss the import and teaching conveyed by the term, which has to do with *local* responsibility and testimony . . . The phrase '*the Church on earth*' finds no support in the scriptures. The Church is heavenly in its constitution and organization; its seat and center

are *in heaven*, where its one and only Head is. The Word of God does not countenance any organization or amalgamation of churches, whether in a locality (city) or the world at large . . . This warning (in 2 John 9) was against false teachers, not against believers who were *seeking light*, or *genuinely endeavoring* to understand the will of the Lord . . . What is true of the whole Church, the Body of Christ (*never* spoken of in scripture or to be regarded as 'the Church on earth'), is in many respects likewise true of the *earthly, local* and *temporary* portions of it, the churches . . . Again, the whole Church is spoken of as *a temple*, and so is each *local church* . . . God's temple is called His house, a frequent description of the temple in Jerusalem. So *a local church* is described as '*the house of God . . . the church of the living God*' (1 Tim. iii. 15) . . . The object of this chapter is to give a brief statement of some special characteristics of *a 'church of God,'* that is, *a local church* formed according to the scriptures . . . *A local church* is spoken of as '*the pillar and ground (or stay)*' of the truth' (1 Tim. iii. 15) . . . Guided by the scriptures of truth, *a church* is *the* divinely appointed medium by which the truth relating both to doctrine and godliness of life is maintained and practised." (The italics are ours.)

W. E. VINE

### THE FALSENESS OF MODERN INDEPENDENCY AND ISOLATION

The above, systematizes, and defines and formulates in detail, modern isolating independency, which is in contradiction of and opposition to the truth of the Church of God on earth, and other precious truths recovered to God's people since 1827.\* In this way "some remove the landmarks." But scripture teaches three aspects of the Church of God, namely, (1st) *Local*, including all Christians *in a city* or locality, as "the church at Jerusalem," or "at Antioch," or "at Corinth," "in one place" (Acts viii. 1; xiii. 1; 1 Cor. i. 2; xiv. 23); (2nd) *Universal*, including all the Christians *on earth* at any particular point of time, as "*One Flock*," or "*All the Flock . . . the Church of God*," or "all baptized into *One Body*" (John x. 16; Act ii. 47; xx. 28; 1 Cor. x. 17, 32; xii. 27, 28. See also Matt. xvi. 18; John xi. 51, 52; xvii. 11, 21-23; Eph. i. 22, 23; v. 23, 29; Col. i. 18, 24), and (3rd) as *Complete*, at the close of the dispensation, "*a glorious Church*," "*the Bride, the Lamb's wife*" (Eph. v. 27; Rev. xxi. 9; Heb. xii. 23. See also John xiv. 3; 1 Cor. xv. 51-54; 1 Thess. iv. 15-17). Doubtless the saints at Jerusalem had many meeting places throughout the city, but they were not *churches*, but all together comprised *the church* at Jerusalem, and the same applies to Antioch or to Corinth, etc. So we have *a church* in a city; *churches* in a province or country; and *the universal Church* on earth. See Gal. i. 2; 1 Thess. ii. 14; 1 Cor. xvi. 1, 19; 2 Cor. viii. 1; Rev. i. 4. That

\*See Letter of J. N. D. to Prof. Tholuck, and A Letter to the Editor of the Français, in chapter one.

Christ, the Head, is now in heaven, while His Body is here on earth, is clear from Acts ix. 4; "Why persecutest thou ME?" The "ME" is His Body on earth. And the risen and glorified Head of the Church has made the same identical *provision* for "all that in every place call upon His Name" (1 Cor. i. 2), for they all are His members, and all are one. If there is no Church of God on earth, what is Christ coming for? We thought He was coming to take His Church up to heaven.

Financial fellowship, and remembering the poor, is not the only bond, or the only way whereby a church in a city can have Christian fellowship with others elsewhere, but also by "following righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. ii. 22), by "endeavoring to keep the unity of the Spirit" (Eph. iv. 3), by "striving together for the faith of the gospel" (Phil. i. 27), by "abounding in the work of the Lord" (1 Cor. xv. 58), and by "earnestly contending for the faith which was once delivered unto the saints" (Jude 3). "If we walk in the light . . . we have fellowship one with another" (1 John i. 7), does not refer to money matters only, and neither does the exhortation to "have no fellowship with the unfruitful works of darkness" (Eph. v. 11).

The terms "federation," "affiliation," "amalgamation," "organization" and "system," we may dismiss and ignore, for all brethren refuse them as applying to themselves, but unity, or a *visible* external unity of Christians *on earth* is a divine reality for which Christ prayed on our behalf to the Father. Otherwise, how or why would the world believe (John xvii. 21, 23), if the unity was invisible? But it is as individuals that we are now dead with Christ, buried with Him, quickened with Him, raised up with Him, and made to sit together in heavenly places in Him (Eph. ii. 5, 6; note that verse 6 does not say "with," but "in" Christ Jesus). The Kingdom (Christian profession) also is visible, for in the parable of the mustard seed, it says, "when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. xiii. 31, 32).

As Israel was chosen and called to bear witness to the one God, so Christians are called to bear a *united* testimony to the truth of *the One Body* of Christ *on earth*, of which He is the Head in heaven. Paul did not merely exhort Timothy to behave himself in one local gathering only, but "in *the* House of God," which is the entire universal Church of God on earth, and is "*the* pillar and ground of the truth" on earth. (1 Tim. iii. 15). The temple of God, in 1 Cor. iii. 16



and 2 Cor. vi. 16 is not the Christian individually, but the Church of God on earth, and each individual is not a church. Formerly the Independents were satisfied with contending that each local assembly is responsible to God alone, but now the tendency is to still further substitute individual testimony and responsibility for local assembly responsibility. It is their view that in each city there should be or might be many independent meetings, and that it is only by being independent meetings they can keep the unity of the Spirit and manifest the truth of the one body of Christ, as though unity and the one body were independency!! "Every family," in Eph. iii. 14, 15 (N. Tr., J. N. D.), does not mean "every independent meeting," but the family of angels, and Israel, and the Church, and Gentiles, etc.

This faithless book misses the central truth of the Church *on earth*, that is, the presence of the Holy Ghost. The author talks about the *work* of the Spirit, rather than His *residence in the Church on earth*, not in heaven, of course. And this error, that is, the denial of the Church of God on earth, both in its local and its universal aspects; which is indwelt by the Holy Ghost, and of which Christ is the Head in Heaven; is the key to the Open Brethren's position. Does not the Lord require us to separate from such?

Rome has always pretended to admit that Christ is the Head of *the Church in Heaven*, but she teaches the error that the Pope is its head on earth, thereby making two heads to one body. But it would be difficult to find many real Protestants, besides the Open Brethren, who would deny *the Church of God on earth* of which Christ is the sole and only Head in heaven, much less publish such an evil denial abroad in their literature. Is not this fundamental error? Any denial of Christ's headship affects His glory. Therefore, let the reader judge. Paul endured much hardship and suffering for Christ, and for the Church of God *on earth* (Col. i. 24-29), and he admonished the backsliding Colossians that "not holding the Head" *in heaven*, is a fruitful source of much grave error. (Col. ii. 16-23).

But, perhaps the most serious question before brethren *today*, is: Should persons, professing to be "believers who are seeking light, or genuinely endeavoring to understand the will of the Lord," be received, irrespective of whether they bring the doctrine of Christ?\*

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\*We shun favoritism, and adhere to our rule of strict impartiality, and maintain that neither have the Open Brethren changed their principles of communion since 1848, nor have the Exclusives changed theirs since 1828.



The extracts which we have quoted from the book, show that it is very vague, but it implies, and we gather that it teaches the errors, that:

(1) There can be no practical fellowship or bond between companies of Christians except by means of *money* and material worldly goods; and (2) all the Christians on earth are *not* the body of Christ, or the Church; and (3) there is not *one* Temple, but many Temples, and many Houses of God; and (4) only in the *heavenly* places is the Church established, and united and identified with Christ; and (5) this makes the "heavenly" calling to mean "*in heaven*" only; and (6) on the other hand it limits the unity of the Spirit, and the application of the principle of the One Body, by "*geographical conditions*;" and (7) the view advanced is that Christ's care and provision is not for the spiritual needs of the universal Church, but for local churches, which are "*not bound together*;" and (8) that there are earthly and "*temporal portions*" of the Church; and (9) *a* Flock, *a* pillar, and *a* Church of God which is not the *one* Flock, not *the* pillar, and not *the* Church of God; and it teaches that (10) there is no "Church of God *on earth*;" (11) no "*visible unity*" of the same; and (12) no such "*unity*" whatever to be visible; and (13) no "*testimony*" to such a Church or to such a unity; and (14) *the* Church and its visible unity and testimony will never exist until "*Christ's coming again*;" and (15) then it will not exist "*on earth*," but in heaven; and (16) the Church of God is not and never will be visible except "*as Christ is visible*;" and (17) in this respect the Open Brethren "walk by sight" only; also (18) while this their book makes the claim that its teaching is taken from scripture and "is consistent with and confirms all the teaching of the New Testament concerning the Church," it would probably be more correct to say that it "is *inconsistent* with and *contradicts* most of the teaching of the New Testament concerning the Church." The one word, "UNBELIEF," may well describe the book, regarding this subject.

But one truth after another is being attacked or abandoned in this day of departure and indifference. Mary once said, weeping, "They have taken away my Lord," but now some "Have taken away the (truth of the) Church." The Open Brethren have lost sight of the heavenly calling of the church, if they ever really understood it, as a company, from the first. Fellowship of individuals instead of fellowship of assemblies is easy to carry out in these days. If assemblies are not in fellowship with one another, it is

complete, universal and unlimited division and disintegration, and there can, of course, be no further division. By this system, the two main Groups of Open Brethren avoid, not division, but further division.

*Do We Only "Await Union with Christ"?*

Since the year 1848, attempts have been made to conceal, suppress or deny the scriptural doctrine of the *present manifestation* of the Unity of the Church of God on earth; but this book, issued by the Open Brethren in 1933, denies even the very existence of that Unity. But, though not openly denied hitherto among the brethren, except by B. W. Newton and his party, the *denial of this Unity* was taught by a few so-called evangelicals *many years before*, in a tract entitled "Christian Unity," by Charles C. Cook, and published in Philadelphia; which first speaks of the difficulties and failures and frauds in Christendom, and then, while admitting "Christian Fellowship," *denies that Unity exists*, or that there is, or can be, or should be *any present manifestation of the Unity* of the Church of God on earth, until "during the Unity of the millennial reign," and says:

"Unity *does not now exist*. In fact, it is so far from realization that the subject is usually regarded as one of the most painful that can be contemplated. It is referred to as the great weakness of the Church of Christ, and the enemies of the Church are quick to make use of it as a keen edge for their reproaches and ridicule. Disunity, division, dissension, seem to all such, and to many Christians, a logical trinity. Rome is popularly supposed to indulge in a perpetual sneer at Protestant sectarianism, and to point to it as a sufficient argument against its right to exist. Though in doing so she conveniently forgets the *many differences* in doctrinal belief in her own fold, the *utter variance* in the views of *many* of her distinguished doctors, the *rancor* and *animosity* to be found among her different orders *toward each other*, and that it is only the strong bond of *self-interest* as represented by the perfected machinery of her *temporal power* that holds the vast system in anything like cohesion; and further, that with all her claim to unity, she dare not allow her practices and doctrines to be brought to the criterion of the New Testament scriptures . . . Above all, let it be remembered, in the interest of discriminating fairness, that while the (so-called) apostolic age witnessed a *united Church*, the description of which is still a benediction, the mediaeval age also witnessed a united church, the ignorance, corruption and tyranny of which would cause

us to welcome a hundred more divisions of Protestantism rather than a return to such a state of unity . . . In John xvii. 23 the striking phrase is: 'That they may be made *perfect in one*.' Into what part of God's plan does this carry us? *When* is the Church perfected? *Not in this age*, surely . . . the Church *awaits its union with the Head*, that is, Christ, and that *cannot be until the end of the age* on the *completion* of His body, when the elect, having been gathered out of the world, *Christ will come* again to claim His own, and the unending *union* of Christ and His members will be consummated . . . And to cap the argument, that not to *this age*, but to *the next*, belongs the perfection of the Church, we have the glorious picture in Rev. xix. 6, 7 . . . With Him *on His throne*, according to promise (see Rev. iii. 21), will be the redeemed of the earth *out of this age*, and *during the unity of the millennial reign*, when as kings and priests His own will reign and rule with Him, there will be *universal knowledge* and *universal recognition*, for it is written, Phil. ii. 10, 11, 'That at the name of Jesus every knee should bow,' etc. . . ."

The above writer mistakenly applies to the church, scriptures which refer to the progress and growth of Christians individually, and of course we all fail. As committed to man's responsibility, the church has failed (1 Cor. iii. 7-17; 2 Tim. ii. 20, 21); but before God, and to faith, its *unity*, blessing and growth are at all times *perfect* (Matt. xvi. 18; Eph. ii. 19-22); and it is not a question of whether we will ever before the Lord comes be able to attain to the *perfect manifestation* of its Unity before the world, but we are privileged and are responsible to gather unto the Name of the Lord Jesus Christ on the principle of the *present Unity* of the Church of God *on earth*, and to bear witness to it and own it practically, according to scripture. (Matt. xviii. 15-20; Eph. iv. 1-6; 1 Cor. i. 9; xii. 12-28.

In the tabernacle, all during Israel's wilderness journeys, the twelve loaves on the golden table before the Lord, bore witness to the *unity* of the nation of Israel. And even after there was a rent made in the nation, and the ten tribes became separated from the two; Elijah, on Mount Carmel, though in the presence of eight hundred false prophets, and in the presence of the power of Jezebel, and in the presence of ruin and apostasy, he in faith built an altar of twelve stones in witness of the truth of the indissoluble *unity* of Israel's twelve tribes. The nation was *one*, from God's standpoint; however much they might be broken, scattered and crushed, in man's view.

All of this is concerning the present teaching of Open Brethren. As to their present practice, some have, or would have, fellowship with all Christians in their work and service, in every so-called orthodox denomination or sect in Christendom, and then they strangely and falsely claim that in this way only can there be any witness to the unity of the Church, or Body of Christ!! Others have twisted 2 Tim. ii. 20, 21 to make "vessels to dishonor" mean doctrines, and not persons to be separated from. One of them, who also removes the ancient landmarks, has, in a new pamphlet, written as follows:

"It has been a clever move of the enemy, to twist separation from evil into separation from saints . . . We have seen Christian people forming self-contained groups while *emphasizing* the truth of the 'One Body,' and claiming it as 'recovered' to the Church a hundred years ago. It will scarcely surprise us, therefore, if such companies should have become more sectarian than any denomination in Christendom . . . As we walk every Lord's day to the place where *we* 'assemble together' with some of the Lord's people, we perhaps pass two or three *places of worship* where many of our fellow-members of the Body of Christ will be gathered to worship the same Lord . . . But is that the 'manifestation of the truth' of the One Body, that must commend itself to every man's conscience in the sight of God? Is it not rather a practical denial of that truth? . . . I may have nothing to do with the 'isms' of Christendom, but at the same time I may have *everything* to do with the true believers who are connected with them . . . Get together, though Satan should use a thousand wiles to keep you apart . . . Do you receive all saints? If not, you are not like Christ, for He does . . . Of course, what I suggest above is merely 'the manifestation of the truth' of the One Body, so that each cares for each, and each for all in the *neighborhood*. But I greatly fear that some who still hold tenaciously to the truth of the One Body would be quite ready to excommunicate any who should put it into practice. . . . At the present time I consider it a real privilege to number amongst my few friends and correspondents some denominational missionaries, ministers and Clergymen who are serving God more faithfully than I do myself; and the intercourse with them enables me to see things from a *wider* angle, using, for the time being at least, another's viewpoint. I have not felt it necessary to *leave* any company of believers with whom I have previously enjoyed Christian fellowship—unless they turn me out. M."

#### *The New Teaching in Conflict with the Hymn Book*

With the publication and acceptance by some of the Open Brethren, of the new erroneous doctrine that *there is now no Church of God on earth of which Christ is the Head in Heaven*, there arises the question of the necessity of revising "The Believer's Hymn Book," used by them. It would seem to be necessary, from the way that this book reads, in the hymns numbered as follows: 2, "When Thou Gav'st Thy Church to Jesus;" 11, "our glorious Head;" 13,



"The Church's Head;" 25, "Joined in one Spirit to our Head;" 37, "Christ is *now* the Church's Head;" 54, "Set Thee over all as Head;" 67, "Head of the Church triumphant;" 114, "Members of our risen Head;" 150, "Christ, our Head, and we, His members." Besides these, the hymns numbered as follows are among those which speak of the entire ransomed Church of God on earth: 68, 74, 75, 93, 216, 231, 250, 266, 274, 311. If the book is revised to omit or to change these hymns, it would be additional proof of a remark which has often been made, that, "The O. B. have the gospel without the Church." While the omissions might not be fundamental to the salvation of the soul, it would be very sad. The Raven-Taylor communion, who once were with the exclusive brethren, but are no longer recognized as exclusives, have already, in 1932, issued a corrupted revision of the former "Little Flock Hymn Book," from which they "expunge" (their own word, meaning, on the best authority; blot out; erase; destroy; obliterate; annihilate; efface; cancel; strike out; wipe out) all mention of the fundamental doctrine that the Eternal Triune God has revealed Himself as three Eternally Divine Persons, Father, Son and Holy Ghost; which was the worst if not the first undisguised, wanton, collective and organized departure from the fundamentals of the faith in the history of the brethren. (See "The Second Taylor Cleavage," of 1929, in Chapter 9). No reference is here made to "Hymns Selected and Revised in 1928" (C. A. Hammond), which, consisting mostly of the same hymns contained in the "Little Flock," edition of 1881, is sound in the faith, and is used by the brethren who reunited in 1926.

It will now be easily understood why, in their teachings and literature, many Open Brethren professedly require but two things of Christians applying for admission among them "where believers can fellowship according to the principles of the New Testament," namely: (1) soundness in fundamental doctrine, and (2) godliness in walk; while Exclusives have in addition a third requirement that they be "*separate in association*," according to 1 Tim. ii. 19-22; Heb. xiii. 13; 1 Cor. v. 6-8; 2 John 10, 11, etc., with which agree the types of separation from defilements in Gen. xii. 1-4; Lev. xiii.; Daniel i. 8-21; Ex. xii. 15-20; Jer. xv. 16, 17; Neh. xiii. 1-3; Joshua vii.; Numbers vi. 1-21; ix. 5-14; xix., and many other Old Testament scriptures. The Open Brethren call their meetings "New Testament Companies of Christians," while the Exclusives call theirs "Saints Gathered to the Name of the Lord Jesus Christ,"

but surely the third requirement of the latter does not make them Old Testament Companies, for they simply seek to give due consideration and weight to "all scripture." We have the word "defile" in 1 Cor. iii. 17; Matt. xv. 18; Mark vii. 15, 20, 23, and "defileth" in James iii. 6; Rev. xxi. 27, and "defiled" in Heb. xii. 15; Rev. iii. 4, and God's principles never change, so why speak of "where believers can *fellowship* according to the principles of the *New Testament*"?

#### THE CHURCH OF GOD ON EARTH

In 1878, Mr. Andrew Miller, author of "Short Papers on Church History," wrote: "What a privilege to be a part of that 'glorious church' then (Eph. v. 27), and what a blessing to act as a member of the '*one body*' now! Christ Himself is the first to announce the commencement of the church. 'Upon this rock I will build My church' (Matt. xvi.). The building was not then begun. Christ recognized as the Son of the living God, was to form the foundation of the new work, and the declaration, that 'The gates of hell shall not prevail against it,' shows plainly that it was to be *built on earth*, not in heaven, and *amidst the storms and persecutions which would assail it* through the craft and power of the enemy. The next thought we have of the church is its *unity*. (John xi. 51, 52) . . . 'And the Lord *added* to the church daily such as should be saved' (Acts ii. 47). He thus *added* the saved remnant of Israel to the christian assembly. The *union* and *unity* of the saved ones were accomplished as a fact *by the presence of the Holy Ghost come down from heaven*. They formed *one body upon earth*, a *visible* body, owned of God, to which all whom He called to the knowledge of Jesus joined themselves. We may next notice a remarkable development of this *unity* in connection with the conversion of Saul of Tarsus. . . . 'And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And the Lord said, *I am Jesus whom thou persecutest.*' Nothing could possibly be plainer than this as to the *union* of the Lord in glory with the members of His body *upon earth*. The saints are Himself—*His body*. But who can speak of the innumerable blessings which flow to the believer, to the church, through this *union*? *One with Christ!* Marvellous, precious truth!" ("The Brethren: Their Origin," etc., Chapter VIII., "The Church of God," pp. 134; 135).

#### *Bethesda Was Always Independent*

In 1933, Mr. R. E., replying to Mr. W. Hoste's invitation, issued to those who insist on the unity of the Church, to Rejudge the Bethesda Question, wrote:

"Other gatherings of the Lord's people had a right to know *Bethesda's attitude* towards the evil (at Plymouth). The Letter of the Ten recognizes the dreadful character of the *evil doctrine* that was in question. We will not stain our paper, or defile the minds of our readers, by any detailed account of it. And yet in this Letter the signatories

declare: 'We *do not* feel that, because *errors* may be taught at Plymouth or elsewhere, therefore we, as a body, are bound to investigate them.' Yet all the time up to that moment they were *receiving* from and commending to the meeting where *these errors* were not only held but *propagated*. Fancy asserting it was no part of their *responsibility* to investigate *errors* which had caused hundreds of their fellow-members of the Body of Christ to *separate*, and this in connection with the meeting (Plymouth) from which *Bethesda* still *received*? Was it no concern of theirs? Had they *no concern* about those remaining under Mr. Newton's teaching, and no concern lest the *errors* should become broadcast?

"Afterwards, in November and December of the same year, a public investigation took place issuing in a united judgment of (by) the whole body (at Bethesda) in the condemnation of the doctrines. Yet, will it be believed? this result did not become publicly known until June of the following year! In June, 1849, when the decision of Bethesda became known, a *last attempt* was made to reach an understanding and promote *peace*. A number of brethren in London addressed to *Bethesda* an earnest *appeal* inviting them to 'a meeting *open to all parties* concerned.' 'Let the *Lord's honor* and the *unity and holiness* of the Church only be thought of,' it was declared. This invitation was signed by fourteen brethren. Every thought of party or of vindicating persons was definitely disclaimed. Yet a reply came from Mr. G. Muller *refusing* to respond to any such an *appeal*.\* His letter is before us, and we have read it with astonishment mingled with pain. The fact is, neither Muller nor Craik nor those meeting at Bethesda Chapel ever *understood the position* they had taken. Mr. Muller was never anything more than a Baptist Pastor. This I have been told by Open Brethren in Bristol. And through all the controversy over Plymouth, from beginning to end, neither the Church nor the Pastors ever looked beyond *the walls of Bethesda Chapel*. Let no one feel hurt by these remarks. Let us judge righteous judgment. We repeat, we respect Mr. Muller in every way in which he is entitled to it. But we cannot fairly exonerate him from blame in the matter of his *refusal* to meet his brethren, and the high-handed way in which he does it. He deliberately threw away a golden opportunity to *prevent division* in the Church. . . . We are

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\*Both this "appeal," and the reply by Mr. G. Muller, are printed in full on pages 52-54 of "The Whole Case of Plymouth and Bethesda," by W. Trotter. (3d. G. Morrish).

not writing for the sake of raking up former questions of antagonism and controversy or to revive roots of bitterness. We write merely for the sake of *justice and truth*, and in the hope that the matter may be finally dismissed. And we are compelled to do so because we believe Mr. W. Hoste entirely *misrepresents* the situation; and this being so, it would be criminal to be silent. . . .

"The fact is, Bethesda acted more as if it were a *private* concern of its own, than part of *one Church of God on earth*. Or, at all events, as if they were an *independent* congregation, without responsibilities beyond *their own membership*. There are some today even who maintain that there is *nothing* beyond the local assembly; *no* universal Church. (*Vide* Mr. E. H. Broadbent's *The Pilgrim Church*, which seems written on purpose to support this view.) It would be just as reasonable to argue that although there were twelve tribes in Israel *there was no nation of Israel*, as it is to try to prove that although there are local churches there is *no* entity known as *the Church*. The *seven-fold unity* of Eph. iv. 4-6 proves the contrary. Gifts are to *the whole Church*, not merely local assemblies. 1 Cor. xii. 28 confirms Eph. iv.: 'God hath set some in *the Church*.' For there were no apostles in the Corinthian assembly, as far as we know, unless they were false apostles. And the very function of an apostle (meaning, sent one) forbids the thought. It is also argued that each assembly is responsible to the Lord alone and *independent of every other*. No doubt it is *responsible*. But seeing there is only *one* Lord, all assemblies are necessarily bound together."

R. E.

*Interview between Mr. Darby and Mr. Muller*

(From "Open Brethren, Their Origin, Principles, and Practice," 1930, by Hamilton Smith.)

After the interview between Mr. Darby and Mr. Muller, in July, 1849, a report was put about by a Mr. W. H. S., a leading brother in the Bethesda fellowship, purporting to give the conversation that took place between these two brothers. It is said that Mr. Darby, speaking of B. W. Newton's tracts, remarked to Mr. Muller, 'As you have now judged the tracts, the reason why we should not be united no longer exists.' To this Mr. Muller is reported to have replied, 'I have only ten minutes now free, having an engagement at one o'clock, and therefore I cannot now enter on this subject; for you have acted so wickedly in this whole affair, that many things have to be looked into before we could be really united again.' With this, it is said, the interview closed.



This (asserted) conversation has been taken to prove that in Mr. Darby's judgment all ground for separation was removed in 1849, and that henceforth it was only personal feeling between leaders that kept up the breach. From this it is argued that we can safely ignore the personal element and act upon Mr. Darby's reported statement that, "The reason why we should not be united no longer exists."

It may be well said, in reply to such an argument, that even if no reason existed in 1849 for the continuance of the separation, *it does not follow that no reason exists for its continuance eighty years afterwards*. If however the argument is perfectly sound, it manifestly all turns upon *the truth of this reported conversation*. The following part of the story, which is *not* generally told, absolutely denies the truth of the report. The letter from Mr. W. H. S., giving this report, was sent to Mr. Darby, to know if it was true. Here is Mr. Darby's reply:

"Dear Brother,

"I send back W. H. S.'s letter. It is all of one piece, the same egregious self-sufficiency which has always misled him. As regards *the statement* of my interview with Mr. Muller, I had heard it before, and I have only to say; *it is a total and absolute falsehood in every part and parcel of it*. I do not attribute it to Mr. W. H. S., but being given as coming from Mr. Muller, and having no reason to think it a pure invention of the relater, Mr. Muller and I having been alone, I can only esteem it, as I do, a deliberate falsehood on the part of Mr. Muller. It is too precise and totally contrary in everything to the truth to be anything else. You are at liberty to repeat my judgment if you wish. I am afraid sometimes that things are a great deal worse than I ever was inclined to think. The less you have to do with personal questions with them the better.

Affectionately yours in the Lord,

J. N. D."

Mr. H. Groves, in 1866, in the book (now long out of print) which he wrote against Mr. Darby, gave this supposed conversation between him and Mr. Muller somewhat differently, which would tend to show that its reliability was doubtful. The supposed conversation was freely circulated along with the literature advertising the Devonshire House Conferences (see the Raven Section) in 1906, and probably influenced a number of exclusives to attend, who would not have done so had they known that it was untrue. And in 1933 the O. B. again reprinted it in a book, in spite of the above facts printed by H. S. in 1930.

If any who are in possession of the vast amount of reliable information contained in the foregoing pages concerning affairs in Bristol in 1848, and for some years following, and concerning Mr. Darby's labors in seeking to have the evil judged; were still to continue their efforts to make others believe that the evil was all cleared away, by Bethesda, in Mr. Darby's eyes, it could only be regarded as a suppression of the truth, and a suggestion of falsehood. To remove every doubt about the evil still remaining there, and with neutrals elsewhere, let the following extract from a letter of Mr. Darby's written in 1873 (many years after), bear witness.

"When the loose brethren pretended that Bethesda had changed, and acted in discipline, H. Craik declared they had not; and, as far as he knew, they would do the same in like case; and that he did not know of a single person at Bethesda, who held Mr. Newton for a heretic. This was Mr. Craik's published statement, long after the thing happened. It was the open support of blasphemy; and the breach took place by an effort on the part of neutrals, to force us to go on with Bethesda, as they openly stated, and I personally knew." 1873. (Letters of J. N. D., Vol. ii., p. 263).

Mr. J. G. Deck, from whom we have already largely quoted, and whose hymns we love to sing, and who himself was in the fray, has truly said: In a work of Satan, NEUTRALITY is impossible: and if there is an attempt to shun the responsibilities and sorrows of a *path of entire decision for Christ*, the spiritual senses, become deadened, the heart hardened, the conscience torpid, the judgment perverted: and soon, even hostility to the witnesses against the evil succeeds indifference to the truth. The attempts made to cover the evil of the one party by accusing the servant of Christ who has stood in the breach, and withstood the enemy's attacks on the truth of God and the Person of Christ, are the *sorrowful evidences* of what I write. What may we not be guilty of, if we depart from the Lord, and are exposed to the wiles of the enemy?

*The question, therefore, in 1848, was:* Should persons, professing to be "Christians," be received, irrespective of whether they bring the doctrine of Christ?

This was the principle raised then, and is the principle raised today.

## CHAPTER V

### THE BETHESDA SECTION

#### THE "NEEDED TRUTH" AND OTHER CLEAVAGES (1889)

At the same time that the first storm of trouble was gathering over the Exclusive meetings, because of the Ryde question, and an extreme species of "New Lumpism;" dark clouds began to form over the Open Brethren, in the way of discussions and dissensions over the subjects of the House of God and Church of God, what it is, its fellowship, unity, uniformity, order, government and discipline; and the universal bond between assemblies; and a moderate form of "New Lumpism;" which controversies resulted in divisions, and sad and rapid disintegration amongst them; though all of their groups are historically related. (See "A Circle Chart of the Brethren," on page 8.)

"Wherever on earth an exclusive may be, he holds fast the truth of the One Body. But the attitude of Opens towards many such truths, is neutral, with diverse and conflicting views." The teachings and practices of the latter are either so variable and irregular, or indefinite and uncertain, that it is far more difficult to give an account of them than of the different views of the former, which are precise, permanent and unmistakable in each of the respective groups. With this difficulty stated, we list

#### SOME OF THE GROUPS OF OPEN BRETHREN

Group 1. The "Future Church" Brethren. They are the most numerous. With some exceptions, they deny the Church of God on earth, of which Christ is the Head in heaven; but they are open to fellowship with individuals coming from every other group.

Group 2. The Independents, or Isolates, or Disintegrationists. Second in numbers, they are the most literally and radically Independent, Isolated and Disintegrated of all, so that the numerous parties and varieties of views among them, cannot be either named or numbered, nor space be found to record them.

Group 3. The Needed Truth Brethren. They hold that none but themselves are the House of God and Church of

God, but that all other Christians are included in the Body of Christ and Church of Christ. (This is similar to the claim of some Tunbridge Wells brethren, that they have the exclusive possession of the Lord's table).

Group 4. The Highways Brethren. On May 24, 1904, following difficulties over jurisdiction or competence in discipline, the representatives of this group, calling themselves "The Elders of Great Britain," addressed to the Scottish Overseers, their demand, that, "We now call upon you to disband."

Group 5. The Scottish Overseers Brethren. They refused the decision and "call" of May 24, 1904, their judgment of it stating that "what is intended is the forming of a party."

Group 6. The Rice Hopkins Brethren, in Australia. They have been refused and disowned by certain Needed Truth brethren and others, in England and elsewhere.

The sad failure of "Bethesda," Bristol, to keep the door closed against the reception into their meeting of Abettors of blasphemies against Christ, had *led to such notorious looseness* amongst the Open Brethren Meetings following in her wake, that some of the leaders among them became seriously alarmed at the drift of things, and sought for means to arrest this new element of decay, *by the introduction of a tightening process in their meetings.*

In the early days of this movement, it used to be said to the writer hereof, by some among them, that two "R. H." parties were now in evidence. One of these consisted of those who claimed still to "meet simply as Christians," and thus to have "the fullest fellowship with *all* the children of God" (often, as the writer can vouch for, from personal experience, without the slightest inquiry as to the antecedents of those received). They ignored 1 Cor. xv. 33; Gal. v. 9; Eph. iv. 3-6; 2 Tim. ii. 19-22; Heb. xiii. 13, and 2 John. This party was under the nominal leadership of the late Mr. C. Russell Hurditch (Editor of "The Latter Rain").\*

The tighter party, finding it necessary to break away from such meetings, which they characterized as "*loose*," formed itself into a set of confederated assemblies; their nominal leader, at the time, being the late Mr. Rice Hopkins. The principles of this party were set forth in a periodical of early date, entitled "Needed Truth" ("Gathering, etc., of the children of God"). The party became known as *the*

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\*Mr. C. Russell Hurditch was also editor of "Footsteps of Truth;" and the volume, "Memoir of Lord Congleton," issued in 1884, consists of articles "Revised and Reprinted from 'Footsteps of Truth.' "



"*Needed Truth*" party, and it is strongest in the North of England and in Scotland. The group in England does not now recognize the so-called "Rice Hopkins people" in Australia, so they again are divided.

It was in April of 1876, that certain questions appeared in the Open Brethren's magazine entitled "The Northern Witness," which were answered the following month by the one who asked them. This seems to have been the germ of the new departure; for, many accepted the said questions and answers as a basis of a sounder and cleaner church fellowship.

In 1889, it became still more evident that this new ecclesiastical party was in course of formation; for, certain meetings were claiming that they were exclusively the House of God and *Church of God in any given locality*, irrespective of any other Christians in the place.\* They maintained, on the ground of Hebrews iii. 6, that inasmuch as, being "the House of God" depends upon "holding fast," they, as a company in any given place, are *the only ones* who have "held fast" the truth; and that, therefore, they alone are "the House of God" there; all else not being of the "House," because they have not "held fast," etc. (See "Needed Truth," Vol. ii., *The Fellowship of Assemblies*, by W. H. Hunter.) This would mean that there are two classes of Christians, one a junior or imperfect class, which is the Body of Christ and Church of Christ only; the other a senior or advanced class, which is, in addition, the House of God and Church of God.

Mr. J. A. Boswell, in "Needed Truth," Vol. iv., says, "Be it remembered that the Church of God would include all those gathered out, and gathered together, and only such . . . ; the position of a *Church of God in a city* is, that it embraces all the gathered-out ones." Mr. Charles Morton in "Reception to fellowship," Vol. iii., says: ". . . there is but the 'within' and the 'without' still; that 'within' applying wherever exists a God gathered Assembly; that 'without' applying to everything else." Amongst other prominent brethren who taught the same things, were Mr. A. P. Macdonald, and Mr. George Geddes.

Two Church spheres are insisted on by the "Needed Truth" teachers; they say, that in every place where there is a company found gathered together in the Needed Truth fellowship, there alone exists "a Church of God" according

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\*It was in this same year (1889), in January, that special meetings for prayer and humiliation were held by the exclusive brethren, because of F. E. Raven's false teachings.

to Matthew xviii. And though there may be in that place hundreds of other Christians, and even all found in one place, yet they are not 'in nor of the Church of God' in that place. These Christians belong to another Church, that of Matthew xvi. They are of the 'Church which is His Body.' Here then we have in one place A DUAL CHURCH; an idea totally foreign to Scripture. This was like the idea that Christians can have the Lord's supper without the Lord's table; or, a dual breaking of bread.

In order that there may be no mistake about it, we are informed that the "without" of 1 Cor. v., refers, not only to the world, but to all those outside, of such companies of *God-constituted Churches* ("Needed Truth," Vol. iii.).

As was to be expected, these views were, and are, resisted by the "*Loose*" faction of the Open Brethren, represented by their organ, "The Witness;" hence, a rupture took place in that circle.

The question of "*Oversight*" became another serious question raised by the "Needed Truth" party, as bearing upon the "fellowship of Assemblies."

Mr. W. H. Hunter, in his paper "*The fellowship of Assemblies*," writes, that *such fellowship can be maintained* by the "Elderhood;" and, in fact, is practically dependent upon the action of such an organization as a "United Oversight."

Dr. C. M. Luxmoore, another leader says, in "Needed Truth," Vol. ii., that, "it is hopeless to expect assemblies to come to one mind . . . without the means of conferences of overseeing men."

For these, and other reasons, e.g., as a sovereign remedy for all diseases, the idea was entertained and enforced, of the *absolute authority* of the "Elderhood," or, "district oversight," the Overseers of which assumed to be a kind of Court of Tribunal, issuing their decrees as a sort of Central Authority. They have different sets of Elders; namely, (1) Elders (or Overseers) of the local meeting; (2) Elders in a city; (3) Elders in a county, and (4) Elders in a district (or nation).

In 1890, fears were being expressed that these, and kindred theories, which were being advanced, would in the end lead to *excessive centralization*; and to the exercise of authority over assemblies, by a few claiming to be "The Oversight;" and that its tendency would be similar to that obtained in the Roman Catholic Communion, where all have to be guided by the decrees of the Vatican. Dr. C. M. Luxmoore, one of the chief exponents of this oversight

idea, ridiculed these fears ("Needed Truth," Vol. ii.)—for *he* looked upon "The Oversight" as the means of bringing the various assemblies *into one mind*.

In 1904, we gather still further, what views the "Needed Truth" party held, as to "United Oversight;" for certain things had transpired in an assembly in *Scotland*, about which there was much dispute; but, ultimately, the issue came to this: Who should deal with *an offending Elder*? Should the local Assembly, as represented by the *local* "Oversight," or should the County Oversight, or the Oversight of the district?

A Meeting was called, at which *the Elders of Great Britain*, i.e., England, Wales, and Ireland, should be present.

The following six subjects were to be discussed. (We quote the official statement.):

I. There is on earth a unique concrete thing (called in Acts ii. 42 "the Fellowship") which consists of all those whom God has brought together in a *visible unity*; the being in this is conditional. It is quite distinct from the Body of Christ, the Church of Matt. xvi.

II. "The Fellowship" finds its *expression* in Churches of God; and the *Churches are linked together* in the fellowship.

III. The existence of the Present Fellowship does not admit of a Church of God coming into existence except in connection with the already formed Churches.

IV. It is the bounden duty of every man exercising oversight in the Fellowship to do his utmost to *maintain the unity* of the Fellowship.

V. Does the responsibility to receive into or to put out from the circle of Overseers reside in the circle of Overseers in a *town*, or in that of a *country* or *district*?

VI. When Overseers in a given circle have a difficulty in becoming of one mind in the Lord, the next larger circle of Overseers should come in to assist in producing the desired oneness of mind.

As a result of this meeting the Scottish Oversight refused to subscribe to points 5 and 6. If they had submitted to these two points they would have practically declared: A Local Assembly—even the overseers of a Local Assembly—could not deal with one in their midst—an elder—who was guilty of sin. If they could not come to one mind on the matter, they ought to have called in the County Oversight, and if they could not help them, they ought to call in the District Oversight.

Those who refused to accept the decrees of Dr. Luxmoore, etc., signed a statement to that effect. They were brethren from Ayrshire, Dumbartonshire, Edinburgh, etc., in Scotland.

Naturally, this caused *a further split* in the Open Brethren's ranks, and those who issued the decrees were called

"the Luxmoore party," while those who refused the decrees were called "the Vernal party."

From the printed statement, we gather that the "International Oversight" were not in a condition to help their Scottish brethren. Mr. W. J. Lennox (of the National Oversight) challenged the overseers of Scotland to come to an issue then and there. The result of the meeting was thus described in "Highways to Zion" (Dr. Luxmoore's organ): "Men who have taken a leading place amongst saints in Scotland, refused to give their consent to this proposition" (referring to Subject vi.).

This meeting took place on Jan. 4, 1904. "From the 4th of Jan. till April, nothing particular happened beyond the astonishing fact that overseeing men of England, Wales, and Ireland *put all the overseers* and ministering brethren in Scotland *under discipline*, and refused them a place in their counsels and on their platforms" ("Narrative by the Overseers, etc., of Scotland," pp. 9, 10). After they and the meetings they represented had separated, those who had put them under discipline became known as the "Highways Brethren." And thus divisions continued.

A second meeting was called, to be held in Glasgow, at which the Scottish Brethren were to be told the final decision of (What we think can only be termed) the Supreme Court of Overseers, composed of C. M. Luxmoore, Joshua Hawkins, E. Coyne, and J. Crosthwaite Radcliffe. The three chief offenders were, F. Vernal, Geo. Thompson, and Thos. M'Laren, Jun. These brethren had rendered themselves conspicuous by their resisting the tyranny of the combined English, Welsh and Irish Oversight.

To George Thompson, the "supreme court" declared:

"We do here and now temporarily *displace you* as a minister of the Word of God." No wonder the Scottish Brethren add, "The cruelty and injustice of such action professedly carried out in the Name of the Lord, could hardly be equalled outside Rome." *F. Vernal* and *T. M'Laren* were both dealt with in a similar manner.

The final act in this sad drama is wonderful indeed. The Overseers in the various counties who would not submit to the judgment of the combined English, Irish and Welsh Oversight *were called upon to disband!*\*

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\*Among the Exclusive brethren also, in the same year, a similar episode took place, in December, 1904, when four brothers in the exclusive meeting at Alnwick, England, wrongly excommunicated four other brothers, which act finally resulted in the Glanton-Alnwick cleavage in 1908.



Here is a copy of the letter sent to the Overseers in four counties, viz: Ayr, Dumbarton, Lanark, and Stirling:

Glasgow, 24 May, 1904. To the Overseers of Lanarkshire,  
Dear Brethren:—

As explained in our letter inviting you to meet us in the Christian Institute, the divided state of the Overseers of the Assemblies in Scotland has thrown a responsibility on the Overseers of the other parts of the British Isles, namely, England, Wales, and Ireland, to consider the cause of this condition, and to take the needful steps to remedy it.

We, having been sent by them for this purpose, have carefully considered the divided state of your county and the causes thereof.

We now write with deep pain, and with a becoming sense of our responsibility to God, and to our fellows, to inform you that you no longer can be recognized by those from whom we come, as the divinely constituted circle of Overseers in Lanarkshire, *and we now call upon you to disband yourselves*. Those of you who accept our action, and desire to be joined in the work of the Lord with the Overseers of the British Isles, are asked to communicate with us promptly, etc., etc.

Yours faithfully,

(Signed) C. M. LUXMOORE,  
JOSHUA HAWKINS,  
E. COYNE,  
J. C. RADCLIFFE,  
H. ELSON.\*

The united oversight of England, Wales and Ireland made the following statement later on—"It was fully agreed by the Overseers, that saints in Scotland should be earnestly exhorted to be guided by those who were united together, and united with the Overseers of England, Wales, and Ireland; and not allow themselves to be led astray from the faith."

The Scottish Overseers, called by some, "*the Vernal party*," made the following remarks on the above:

"The above clearly indiciates that what is intended is the forming of a party; saints are exhorted to be guided by those who are united, instead of by the unerring word of God."

Further teaching, much upon the same lines as that advanced by the "Needed Truth" party, has been and is being advocated, *especially through the magazine entitled "The Believer's Magazine."*

This is largely followed by Assemblies in America, as well as elsewhere. Thus, division proceeds apace, there being "Needed Truth Brethren," and "Highways Brethren," and

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\*Mr. Henry Elson said, in a pamphlet which he issued in this same year (1904): "It should be remembered that we left the 'Open' connection upon the avowed principle of progress." And many others who left, each said, that the Open Brethren were "neither in, nor of, the Church of God," in their locality. (Ed.)

"Scottish Overseers Brethren;" and the "Rice Hopkins Brethren," in Australia.

The main contention is, that the term "Church of God" is exclusively local, and *never* applied to any but a local company.

The opposite view is that the term "Church of God" is used by the apostle Paul, to denote *all* God's people *world-wide*; as well as all God's people in a given locality.

Under the plea of there being two aspects of the Church, a dual system has been taught which is a faint re-echo of the "Needed Truth" idea, maintaining that, though put "without" the Church of God at Corinth, the man was still in "the Church which is His Body." Hence, if it is admitted that there is any present existence of the Church (which is the House of God) *on earth* at all, then "the body of Christ" must be partly "within," and also partly "without" the House of God! According to that view, a Christian might be in the "Body" but not in the "House." But 1 Cor. v. 13 does not say, "Put him out of the Church of God," or "Put him out of the 'Body,'" but "Put away from among yourselves that wicked person."

This seems serious enough!

In regard to present teaching, Colonel Beers, a contributor to "The Believer's Magazine" (Kilmarnock, Scotland), actually says, that the "without" (1 Cor. v. 12, 13) speaks of believers!!!

He says, "Nowhere in the Word do we read of God judging unbelievers in the present age." "Them that are without God judgeth." This, he says, is His people, not unbelievers! (But see John v. 24, N. Tr.).

And thus, does the leaven work; and the great enemy proceeds, scattering the saints of God, who are not subject to the word of God. He will always find arguments against the truth, for those who want them.

Doubtless "Needed Truth" ideas have spread and become established in all parts of the world where there are subscribers to certain of the Open Brethren's magazines. However, we are not aware of very many meetings in America that are avowedly Needed Truth meetings, though it is reported and known that a considerable number of the Open Brethren's meetings there are practically Needed Truth meetings. Some call them "Exclusive-Open," or "Conservative-Open" meetings, and say that they are more exclusive than the Exclusives themselves.

A series of papers entitled "The 'Brethren' Movement: Its Rise and Progress," by David J. Beattie (which began

in January, 1934, and is not yet completed after 26 months), in "The Believer's Magazine," has so far been nearly all about the rise and progress of meetings of the Open Brethren in the British Isles, "following in the steps of A. N. Groves;" in the cities and towns of Bristol, Hereford, Ross-on-Wye, Exeter, Barnstaple, Teignmouth, Torquay, Shaftesbury and London, in the order named, one article being given to each city; naming some of the meeting halls, both past and present, and giving their seating capacity, and the time and circumstances of their purchase, erection or lease; naming some of the prominent preachers, with some remarks on the life and labors of each; stating the numbers breaking bread both at the commencement and at the present time, with some information regarding gospel work, the Sunday Schools, and other meetings, and the attendance at same. Those papers are probably valued by those brethren in those cities, but we judge that they would be of little interest to Exclusive Brethren generally, especially those in distant places. In America we have the "Census of Religious Bodies in the U. S." (\$2), which gives more statistics, though of course not the spiritual side of the Lord's work; and in England they have "Whitaker's Almanac."

For a while, after 1848, there was a recognition of a historical relation between Opens and Exclusives, but the introduction and promulgation of unscriptural, loose and radical views concerning church truths among many of the former caused this to later fade away. Between the various groups of Opens there is a historical relation, and between the groups of Exclusives there is a historical relation, but between the Opens and the Exclusives this relation is absent. And particularly concerning the supreme, transcendent and treasured truth of the *one* and only Church of God *on earth* of which Christ is the Head in heaven, the majority of the Open Brethren hold nothing in common with either the early brethren of 1828-1848, or with the Exclusives since then or at the present time.\*

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\*We suggest that the reader make free use of the "*Index to Subjects*," at the end of Vol. 3 of "Letters of J. N. D.," in seeking information and help on various incidents, circumstances, sects, doctrines and subjects. Among the 378 subjects there listed, we mention a few, stating also on how many pages each particular subject is found:—Assembly judgment and action, 45 pages: B. W. Newton, 9: Bethesda principles, 37: Breaking Bread, 12: Christ, 36: Christianity, 14: Church, 32: Body of Christ, 11: Discipline, 13: Dealing with false doctrine, 7: Evangelizing, 17: Experience, 13: Fellowship, 6: Gathering of saints, 10: Government of God, 9: Holy Spirit, 29: Humiliation, 11: Immortality, 10: Infidelity, 18: Judgment, 10: Life, 34: Love, 8: Path of faith, 12: Perfectionism, 14: Propitiation, 5:

In proof that the main groups of the open brethren, namely No. 1 and No. 2, are correctly represented here, Mr. C. F. H., in the February, 1935, Witness, says:

Let it be remembered that but two essential forms of church government are possible, the Presbyterian and the Congregational or Independent. A few years since the late Mr. Samuel Ridout said to the writer that for his part he was a Presbyterian. Now I, for my part remain an unrepentant congregationalist, or independent. I have not found in the New Testament any reference to any association laterally between any two churches. There is but one word in English wherewith to describe the position of these churches, the word "independent." Their independency, however, is independency of each other as the direct consequence of their realized dependence on the Lord "in the midst." Matt. xviii. 20. (p. 38).

For what the above writer "has not found in the New Testament," see Matt. xvi. 18; xviii. 17; 1 Cor. i. 2, 9, 10; x. 17; xii.; xvi. 1, 19; 2 Cor. i. 1; iii. 1; Eph. i. 22; iii. 21; v. 23-32; Col. i. 18, 24; iv. 15, 16; Acts ix. 31; xv. 3, 22; xx. 28; Rom. xvi. 1, 2, 5, 16, 17; Gal. i. 2.

Why speak of "any association laterally between any two churches"? when God sees them all as ONE, and tells us they are all ONE, and instructs us to own and manifest publicly that ONENESS.

Their claim and their statement that "Their independency, however, is independency of each other . . .," is just the reason why the exclusives refuse the open brethren; but the "dependence on the Lord," which they afterwards refer to, is an altogether different idea from the principle of ecclesiastical independency, upon which they base their meetings. Exclusives are dependent upon the church's Head in heaven, but are not dependent on Christians or the members of the One Body in that same sense. They use scriptural terms, and refuse open brethren because they say, at least by their actions, "I am not of the Body," and "I have no need of you" (1 Cor. xii. 15-21), and because they are independent in the sense of being ecclesiastically separate, self-reliant, free and self-directing, irrespective of and without regard for others.

The Open Brethren have had a multitude of divisions besides these, but divisions seem to be a comparatively light matter with them. In 1930 an English brother stated that certain exclusives were "fast disintegrating" (probably meaning that some, like himself, were going to the O. B.),

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Philadelphia, 20: Prayer, 12: Revivals, 13: Righteousness, 15: Self, 17: Service, 30: Lord's supper, 20: Lord's table, 14: Testimony, 44: Truth, 11: Unity, 5: Wilderness, 15: World, 15: Work, 15: The Word of God, 33.



but, judging according to exclusive principles, perhaps it could be said that Open Brethren never were anything else but "disintegrated," and are "scattered like dust" (an expression which the O. B. use with regard to others). In the same year (1930) an American brother, in a widely circulated paper, entitled, "A Few Facts Concerning Independency" (3c. C. Knapp, Delmar, N. Y.), stated: "What, it may be asked, has caused such an almost wholesale turning away by both leaders and led from those *divine principles of unity*, held so long and so tenaciously by these once 'Grant' brethren? Various, or a combination of answers must be given . . . , coupled with these was the chafing under the reproach of the so-called 'divisions' among the exclusives, as if there were not more, multiplied by ten, among those *not exclusive*."

It has happened more than once, that an exclusive meeting has become divided through one part of it charging the other part with the evil of independency, so the human or worldly advantage of all making independency a virtue (or the consecration of division) is apparent, and it makes a great multitude of meetings—"A great altar to see to" (Joshua xxii. 10). This sanction or approval of independency is the position of the "Witness" group of the Open Brethren, but some of the other groups do not so definitely take this congregational ground, or position, where all collective or effective discipline becomes impossible. The "Echoes of Service" group, which receives and disburses most of their money, very strongly opposes the truth of the Church of God on earth, and persistently urges independency of churches.

There is a great difference between divisions among exclusive brethren, and divisions amongst those gathered on the independent or open principle, which might be illustrated this way. You could perhaps find more than a dozen cities where there are four divisions or companies of Exclusive brethren in each city, and likewise find very many cities where there are four divisions of Open Brethren in each city. Let us call the four divisions of Exclusives in the first city A, B, C, and D. Now their divisions in all of the other eleven or more cities might be identically the same four as in the first city, namely, divisions A, B, C, and D, or a total of only four divisions in all of the cities combined. But among Open or Independent meetings it is not so, for each city would not have the same divisions, and the divisions in the first city might be, let us say, A, B, C, and D; and the divisions in the second city be E, F, G, and

H; and the divisions in the third city be I, J, K, and L, etc., etc., etc., with each Open meeting in one city having fellowship locally with no other division in the same city, but yet all from the different divisions breaking bread together at conferences elsewhere, and each welcoming locally anyone from all of the different divisions in other cities. So if 50 cities have four such divisions in each city, as is the case in Denver, Colo., there would be in these cities alone 200 divisions of Open Brethren; and yet they say: "Assemblies known as Open are singularly free from divisions. Geo. G." Acceptance of and faithfulness to God's principles for His Church, would have preserved them from such a disastrous end. After having, by their neutrality, caused the first widespread division in 1848, and being now broken up into divisions innumerable, and beyond the number of their cities, one would think that they would confess the first, using, perhaps, the expression of one of old: "As I have done, so God hath requited me" (which in the past they have misapplied to others). "The Believer's Magazine," October, 1935, p. 263, says: "There are at the present time upwards of 120 assemblies of believers known as Open Brethren in the London area." If the same conditions should exist among them in London, as in Denver, there would be 120 divisions of Open Brethren in London alone. (Greater London has an area of 693 square miles, divided into 28 Boroughs, and even 30 years ago it contained more than 4,000 so-called places of worship; but, fortunately, all were not Independent.)

But at times some do not appear to be so optimistic or enthusiastic about ecclesiastical independency, for in the June, 1935, "Witness," a writer says: "One thing saddens our heart: The number of towns and villages where there are two or three companies when there is only need and room for one, division keeping them apart. We have had experience in seeking to heal in over forty cases of division . . ." But, if the principle of independency of churches is correct, and if the number of independent churches may rightly be according to the number of "the neighborhoods," why be so concerned about such a condition?

In 1833, Mr. Darby wrote from Ireland: "The moment you cease to be an available mount of communion for any *consistent* Christian, you will go to pieces or help the evil." We have seen how, only 13 years afterwards, in 1846, Ebrington Street, Plymouth, because of their *inconsistency* in their allowance of evil in their midst, became themselves totally unfit for *communion*, and therefore necessarily "ceased to be an available mount of *communion* for any *consistent*

Christian;" and how, two years later, Bethesda and her supporters followed suit. For this reason, were Mr. Darby writing today, he would doubtless say: "Bethesda and her supporters, being unrepentant of their *inconsistency*, *independency*, and *indifference* towards fundamental evil, have, since 1848, ceased to be an available mount of communion for *any consistent* Christian; and they have broken up into small, independent, and isolated pieces; reducing the corporate responsibility and testimony to that of the mere local assembly, and even to that of the individual, and have only helped the evil. Pray much to God that you may be kept from concessions, acts, in which Satan may get an advantage over you in it." (Letters of J. N. D., vol. i., p. 21; or 23, in some editions. Mr. T. S. Veitch, an O. B. writer, alludes to this.)

But Exclusive assemblies act in unison, on the ground of the One Body, or of the House of God in its administrative capacity, whether in the use of letters of commendation, or in other matters of church order and government; and scriptural discipline exercised by one assembly is recognized and upheld by all others everywhere.

As might be expected, comparatively few of the divisions among Open and Independent brethren become general or widespread, for the sole reason that according to their congregational or independent principles, such a division (though it be a separation from iniquity) is almost impossible. The vast majority of their divisions are purely local, because of their practical denial of the unity of the Church, or House of God. They have no principles by which to keep clear of defilements.

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## CHAPTER VI

### THE DIVERGENCE OF 1881

Leaven spreads; and Bethesda, with such Assemblies as took common ground with her in respect of neutrality, independency, and, what was felt to be the denial of Assembly defilement; having forfeited their place in the confidence of saints, many of the latter left them, seeking to keep clear from such divergence, and to continue in the path recovered in the earliest days, viz., to "*Depart* from iniquity," and, to "Follow righteousness, faith, love and peace, with those that call on the Lord out of a pure heart."

These Christians included such brethren as Dr. Edward Cronin, Mr. J. G. Bellett, Mr. J. N. Darby, Mr. G. V. Wigram, Mr. W. Kelly, and a great many others.

Thus, through God's mercy, Assemblies were still preserved, to continue to gather on the basis of Matthew xviii. 20, and Revelation iii. 8; and, they multiplied greatly. Teachers, evangelists, and other "gifts," coming into evidence among them, happy fruit of the Holy Spirit being ungrieved in their midst in zeal for the Name of the Lord being honored.

They were "gathered in the confession of the truth that the *WHOLE ASSEMBLY* is Christ's body, as well as God's habitation *on the earth*, the ground of communion being Christ and His Cross; and, this ground was (and is) broad enough to embrace all the children of God everywhere; and, none were (or are) excluded, except by their own choice, or, by their *WILFUL* connection with evil dishonoring to Christ, and condemned in His Cross."

Hence, to repeat it,—the door was (and is) as wide open as ever to godly individuals, and their welcome into communion none the less warm.

As already stated, meetings now multiplied greatly, their respective numbers sometimes running into hundreds, and that too all over the world, especially on the continent of Europe.

In the book entitled "The Brethren, Their Origin, Progress and Testimony," written by Mr. Andrew Miller (three years after the gospel mission of Messrs. Moody and Sankey

to England in 1873-5), he says (p. 163), referring to none but exclusive brethren:

"In the United States, ninety-one meetings of the Brethren have sprung up of late years, besides Brethren in places where there are no meetings. In Canada, there are a hundred and one meetings. In Holland, thirty-nine; in Germany, a hundred and eighty-nine; in France, a hundred and forty-six; in Switzerland, seventy-two; in the United Kingdom, including the Channel Islands, about seven hundred and fifty; besides twenty-two other countries, where the meetings vary from one to thirteen. As they received fresh light from the word of God on any important subject, it was immediately embodied in a tract and sent forth. Through their publishers in London alone, they issue eleven monthly magazines, embracing various lines of truth. Several of them have a circulation of about forty and fifty thousand, which shows how far beyond the limits of Brethren they are read; they find their way everywhere."

This happy and flourishing state of things had existed for many years. But in 1873 there appeared among them inclinations and influences which some seem to have felt were somewhat subversive of principles of Church administration hitherto generally accepted. It is an open secret that Mr. George V. Wigram, feeling, in consequence, that the distinctive testimony for which Brethren were divinely called out to bear, was over, that he ceased editing the valuable periodical, so full of Scripture truths, called "The Present Testimony." (Mr. Wigram "passed away" Jan. 1, 1879). We had to pray out the truth upon our knees in persevering prayer, he once observed, but now it can be bought up cheaply. Then, alas! another sad divergence was destined to arise.

The wily foe, having already cast dishonor on the Person of the Son of God, as referred to in Chapter IV., and having succeeded in introducing indifference to that dishonor in the hearts of many professing Christians, in the guise of "Charity," as referred to in Chapter V., thus effecting an outward rupture in that which, until then, had appeared to be so happily united; now sought, through the carnal nature in man, and even through "pious flesh," to so stir up contention and strife among God's people as to bring about another separation among them, and thus to weaken their testimony to the truth that "there is One Body" (Eph. iv.).

### THE RYDE QUESTION

This sad divergence commenced with the existence of leaven (sin) in the company gathered at Ryde, Isle of Wight, England, and it then merged into the question of administering discipline towards one marrying a deceased wife's sister. A brother of the company at Ryde had gone to France and there had married a deceased wife's sister, which in those days, English law prohibited, and he had returned again to

England as if there was nothing wrong in the link. The question then arose as to the rightfulness of going abroad to evade English law.\*

The offending brother, Mr. T. C., who had married his second wife in 1859, was received into fellowship at the Albert Street (afterwards Temperance Hall), Ryde, Isle of Wight, assembly in 1868. Early in 1876, some in the meeting were very unhappy about his having been received, and in December Mr. T. C. said that if any trouble was made over his second marriage, he "would withdraw from brethren," and later in the same month he ceased to break bread. Afterwards, at a special meeting held on Jan. 21, 1877, it was decided that T. C. should be censured for marrying contrary to the law of the country, but he was not "put away." In April, 1877, the meeting further decided to rebuke T. C. according to 1 Tim. v. 20, and that such rebuke would lead him to refrain from ministering in the assembly in any way; and in the presence of two brothers T. C. bowed to this judgment.

Later, T. C. withdrew from fellowship, and on July 16, 1878 the assembly finally declared him outside. They had now changed their meeting place from Albert Street to Temperance Hall. In the meantime, some who considered that they had been too dilatory in taking action, had seceded from them, and these eventually formed a new meeting and met separately in Masonic Hall. This needless schism of the radicals was very wrong, and perhaps there always will be a measure of fanaticism for "clean ground," for to this very day the anti-remarriage "New Lumpism" is a menace which imperils the welfare, peace and unity of the brethren. (See "The Renton Cleavage," in Chapter X.).

Connected with the question of marrying contrary to English law, the writer recalls the occurrence of an animated discussion at a large brothers' monthly meeting at 57 Park Street, Islington, London, Sept. 3rd, 1878 (the same evening that the steamboat "Princess Alice" was sunk, heavily laden with pleasure seekers, in the Thames river, with a loss of 700 lives). Mr. J. N. Darby was present, also Mr. W. Kelly, and many other leading brothers. A question was at once raised by the late Colonel R. F. Kingscote as to whether Mr. W. Kelly inserted the question (answering it also himself) in his magazine called "The Bible Treas-

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\*In August, 1934, an employee of the U. S. Gov't., and former professor of a large State University in a Midwestern State, married his adopted daughter who was also the sister of his divorced wife. This, of course, was wrong, and we mention it to show how indifferently nations and governments and citizens and society have now come to regard such improper unions.

ury,"\* bearing on the matter of the discipline of T. C. at Temperance Hall, Ryde, to which he replied in the affirmative. This raised a considerable amount of discussion in which the late Mr. H. C. Anstey and others took part, hardly falling in with W. K. Mr. J. N. D. was very quiet, but referred to his having read several Dutch papers bearing on the subject affecting marriage with a deceased wife's sister. Mr. W. K. spoke at some length, which, however, drew from J. N. D., in his usual calm characteristic manner, "Kelly, where's the scripture for that?" No answer being forthcoming, and the hour getting late, the meeting closed.

### *The Bible Treasury*

The question and answer referred to that W. K. inserted in "The Bible Treasury," Sept., 1878, questioned by the late Col. Kingscote and others, are as follows:

1 Cor. v. "In an excommunicable case, that is, one of grave or gross wickedness, can rebuke or withdrawal be substituted for 'PUTTING OUT'? If insisted on by leaders and accepted by an assembly, spite of the strongest protest, in what position does it involve that assembly? Is it really proved clear?

Ans. "If a person gave just occasion for public discipline, and there was good ground to fear worse, of which no adequate evidence to convict appeared, it would be godly order to rebuke one thus sinning; and if he withdrew, it would in the actual state be not only a relief to all, but a more proper course for the assembly to accept his withdrawal without full proof of guilt.

But if the guilt were grave and palpable, so that the common conscience of the saints rejects such offenders, merely to rebuke a person is not to "purge out the old leaven," nor is it to be a new lump but a leavened one.

And if further and heinous evil came to light, it would still more show the state, not of the offender only but of that assembly, if they then let him withdraw by announcing it; instead of distinctly refusing such a wish at such a time, and forthwith putting out the wicked person from among themselves. We have no such custom, nor the assemblies of God, as to treat rebuke and withdrawal under such circumstances as tantamount to putting out, or allowable to God's assembly; nor does Scripture warrant it. No doubt the assembly cannot put out a man if they have accepted his going out; but who has ever known the acceptance and announcement of withdrawal where the assembly had before it the proof of guilt demanding excision?

Such a course would give a premium to the wicked in evading solemn judgment, and the command to put out would soon become a dead letter.

It has been often tried but always refused hitherto. And no wonder; for it would hinder all adequate clearing of themselves among the saints; it would annul the Lord's authority by this

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\*Mr. William Kelly came among the brethren in 1841, and issued and edited the magazine called "The Bible Treasury," from 1856 to 1906 (for 50 years), many of the annual volumes of which may still be obtained from C. A. Hammond.



word in the last resort of the Church's responsibility; and it would lower a professing assembly of God (yea, in principle the assembly as a whole if acquiesced in) beneath a decent club of the world, which assuredly would not deal so lightly with flagrant offenses against public law or common morality.

No special pleading, no detraction of others, can extenuate so plain a dereliction of a holy duty on the part of those who are unleavened.

Such an assembly, to its own ease, may have got rid of the offender, as well as of those whose consciences protested against such ways as ungodly; but it has never vindicated the Lord in thorough hatred of the manifest evil, nor so much as mourned that the evil doer might be taken away from among them, still less sorrowed to repentance after a godly sort with diligence, clearing of themselves, indignation, fear, longing desire, zeal or revenge.

In no way, therefore, has it proved itself to be pure in the matter, but the contrary. *Till it does*, it should not in my judgment be owned as God's assembly by all who would obey Him rather than man.

In the next month's "Bible Treasury"—i.e. Oct., 1878: (i.e. as a result of the Park Street brothers' meeting already alluded to)—the following appeared:

"1 Cor. v. On the Question and Answer in the last number a letter was written, but not received till after its writer had agreed that it should not appear. Only he wished it stated that a meeting, which gave rise to the *later* (in contrast with the earlier) remarks, subsequently *declared him* who withdrew to be a wicked person *outside*,\* instead of merely letting him withdraw by his own act. In the *last* sentence, however, room had been left expressly for adequate clearance; if truly done as in God's sight, it is well, and due to Him. And it should be understood that the judgment thus added studiously avoided going beyond the recent guilt; the rest of the question remains where it was."

By slow degrees certain matters now began to come to the surface necessitating considerable discussions at the Saturday night representative gatherings at London Bridge (afterwards transferred to 145 Cheapside). A meeting was also convened for several prominent brothers (Mr. J. S. Oliphant, Mr. Edward Dennett, and others—seven of them), to interview Mr. William Kelly on matters of disagreement. And, soon after this the Cronin-Finch matter leaked out, as the following letter written by Mr. J. N. Darby, in May, 1879, will show. He wrote:

*Letters of J. N. Darby*

"A clergyman (Mr. Finch) left the Anglican Establishment. Humanly speaking he was perfectly free to be independent if he pleased, or an Independent Baptist. I might think him wrong, but should receive him cordially as a mem-

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\*We have already related how Mr. T. C. was declared outside on July 16, 1878, which Mr. Kelly was unaware of for two or three months. (Ed.)

ber of Christ as I should any other. He began a meeting of his own (Masonic Hall) at Ryde, with some who left the Establishment with him, Temperance Hall meeting being still in existence (i.e. in fellowship with us all as a meeting). He wrote, it is widely stated, under the advice of others, to communicate to the gatherings in the Island what he had done, possibly to others. I received copy of the circular myself. He received an answer from brethren in the Island, blaming him severely for what he had done, declining communion with him, and stating they recognized already a meeting in existence at Ryde. This is known to all immediately concerned in the matter. I state it as the basis of what follows:

Dr. E. Cronin (a Kennington, London, brother) went down clandestinely to Ryde, knowing perfectly that brethren were all against what he was doing, save some, perhaps, who had not, he thinks, the courage to say what they thought.

He went on the ground that it was notorious that there was no meeting at Ryde, whereas it was notorious that there were very many brethren quite as upright as himself who held distinctly that there was, persons easy to be named. Not only so, the question at Ryde was raised at the London monthly meeting\* by Mr. H. C. Anstey's stating that he had received one from that (Temperance Hall) meeting, and had been blamed by another for it. I got up at the time and said he was quite right, as without pretending to decide the merits of the case the meeting had never been disowned by brethren, and he had no right to refuse the person on his own private opinion, and then Mr. Christopher McAdam and others defended their cause; Mr. Kelly having spoken nearly the whole time of the meeting to prove they (Temperance Hall) ought not to be owned,—a pretty plain proof that it was not the case yet. The ground on which Dr. Cronin went, was falsehood. He may have thought that the meeting at Temperance Hall ought not to be owned, but that was another matter. It was not true, publicly so. But this was not all; brethren gathered in the Island had written to Mr. Finch rejecting his (Masonic Hall) meeting because there was another. Dr. Cronin may of course think his private opinion worth more than anybody else's, and care nothing for every one being against his act, but that does not alter facts. The ground he went upon was not true; in fact, it was falsehood, and a perfect contempt of the local neighboring brethren whose judgment had been openly expressed.

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\*Of Sept. 3rd, 1878.

The next thing was he went down clandestinely knowing, and because he knew, that brethren would be opposed to his doing so; professed to *change the ground* of Mr. Finch's meeting, breaks bread in their own room (private, I believe) with the same people who met before, with I believe, some of the party seceding from the old meeting, at any rate proposing them.

The changes agreed to were that each person should be proposed to the assembly, and that Mr. Finch, etc., should be in intercommunion with other Brethren. Now this was flagrantly dishonest. He alleged they were to be in intercommunion, but he knew perfectly well—avows it—that Brethren, as a body, refused to be so, and not only this, but Mr. Finch had already applied to be so, and had been refused; so that the falsely pretended change had no ground, nor could it, as the most hollow pretext, be allowed that the change of the principle of Mr. Finch's meeting changed the matter, because the Island letter to Mr. Finch took the ground of there being a meeting which *was not changed at all*, and to talk of intercommunion when he kept his going down secret because he knew there was not, was a dishonest transaction.

Lastly, Dr. Cronin takes the ground of being led by the Holy Ghost, and a kind of small private inspiration to go and do it, but private inspiration to do clandestinely what was founded on what was not true, and carried out dishonestly, is profanity.

My first statement as to the Island is the common property of all; and Dr. Cronin cannot deny the truth of the rest of what I have stated. If he does there is a short means of bringing that to an issue.

My present relationship to Dr. Cronin is on the ground of Romans xvi. 17, and 2 Thess. iii. 14, 15.

The whole Ryde affair has brought out a want of uprightness, fostered where not acted in by those who have put themselves forward in the forefront. I speak of Ryde as the occasion of bringing it out, and a general demoralization, worldliness, want of confidence and power to meet evil. I have no hope for myself but grace and divine righteousness—none; but all true Christians own that this grace, if real, produces practical righteousness."

Copy of postscript to Mr. Darby's letter concerning Dr. Cronin's act, which was not included in the letter when circulated.

"P. S. Since this was written, and so far ready to be sent off, I hear that Kennington has blamed Dr. Cronin, and re-

jects communion with the Masonic Hall, in Ryde. I look upon this as a gracious intervention of God, and thank Him with all my heart for it, but the above was not written for Kennington particularly, but for the matter itself, as concerning all the brethren, and the glory of God itself, so that I still send it."

On the 19th May, 1879, the Kennington, London, meeting where Dr. Edward Cronin attended, decided to rebuke the doctor, "for his action in setting up a Table (at the Masonic Hall, Ryde), and breaking bread there, which we consider a breach of fellowship in the Spirit." Dr. Cronin's action caused "confusion," and "God is not the Author of confusion."

On this, Dr. Cronin wrote to say that he renounced all association with the new meeting at Ryde.

J. N. D. wrote to Kennington in reply to a communication of theirs: May 27, 1879:

"The whole desire of my heart is the peace and unity of the brethren; and I add I never had a moment's unkindly feeling towards Dr. Cronin. I do not think him the root of the mischief, but he it was who did the public act which brought it to the surface . . .

"To me Dr. C's case is a very small part of the matter, though there are important principles engaged in it. There has been a deep root of evil corrupting the brethren, of which some were aware, many not, though they suffered from its effects. But Satan sought to undermine the whole testimony of brethren. Mr. Wigram's express conviction was that it was all over. I could not give up in this way; acquiesce in what was subverting and stay there was impossible. Dr. C. was only of importance to me (save personal affection) as the one whose act was public.

"I do not think the root completely reached, or at any rate pulled up; but I think God is working, and I dread taking the smallest thing out of His hand, or doing or saying anything but what I believe to be called for when things are brought before me. One difficulty your letter gives, is, it mixes up public discipline with private obligation. If the schism Dr. C. was guilty of, ceased, through grace, the ground of my avoiding him from Rom. xvi. 17 and 2 Thess. iii. 6, 14, 15, would also be gone with it."\*

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\*Neither this letter nor the preceding one, nor the one from J. N. D. to C. H. M. dated November, 1881, at the end of this chapter, are found in full in his published letters; but the "Index of Subjects," at the end of Vol. 3 (1879-1882) of "Letters of J. N. D." gives 27 pages as referring to "The Ryde Trouble." But these being written to persons already acquainted with the facts of the case, it is necessary for others to first read this History of the Brethren to understand them. Objections to the London brothers' Saturday night, oversight or care meetings, are answered by J. N. D. in three letters dated Aug. and Dec., 1860, and May 18, 1863, on pages 364, 378 and 435 of Vol. 1 of his letters; and the Index of Subjects, under "The Assembly in a City," refers to nine other letters.



However, after a considerable amount of vacillation on on Dr. Cronin's part and after many futile visits by beloved brethren, who loved and revered him, and who now entreated him to cease his persistent *divisive* course, among them being the late esteemed and respected Mr. E. P. Corin, it was found necessary by Kennington, after many many months of waiting and prayer, to declare him "outside" *by his own act*; and he ended by "breaking bread" (i.e. having the Lord's supper) in his own home privately, one or two others joining him.

Thus ended the sorrowful matter, so far as Dr. Cronin's long, active association with his brethren, extending over half a century, was concerned.

Dr. Cronin departed to be "with Christ," in February, 1882, being 81 years of age.

Mr. C. E. Stuart, of whom we will have more to say in the account of "The Stuart Divergence," at Reading, Chapter VIII., had taken the lead in protesting against Dr. Cronin's course at Ryde, and a pamphlet entitled, "Narrative of Facts," by D. L. H. (p. 9), says: "Miss E. K. H. (D. L. H.'s sister) had already (in 1883) assured Mr. C. E. Stuart that, so far from having any question as to his thoughts on the Abbott's Hill matter, she had been perfectly aware that he had been almost the first brother in the country who had written to Mr. Christopher McAdam, urging that Dr. Cronin's act should be taken up; she had been with Mr. C. McAdam when he received the letter, and well remembered his thankfulness about it. The certainty that Mr. Stuart was perfectly clear on this question, had been one of the inducements to the Misses H. for settling at Reading."

It is remarkable that an impression seems to have gotten abroad among a few that Kennington dealt with Dr. Cronin in spite of his having judged and owned the wrongness of his act at Ryde, but it is proved that it was in consequence of his never having truly done so, for their notice of Aug. 19, 1879, which they submitted to 145 Cheapside (formerly at London Bridge), Aug. 23, reads:

"After long waiting and prayerful consideration, and the failure of all previous action by the assembly, and admonition, we are sorrowfully compelled to declare Dr. Edward Cronin out of fellowship, until he judges and owns the wrongness of his act at Ryde. Eph. iv. 3."

It was said by some that on Jan. 5, 1881, Mr. Darby wrote to Dr. Cronin: "If you could give up breaking bread" (i.e., privately in independency), "and own you were wrong in

the step you took at Ryde, I should be the first to propose and rejoice in your restoration . . . I believe it was false confidence in yourself led you to the false step you took." Writing in 1900, in a denominational magazine, one who is not with brethren but who seems rather adept in misjudging and distorting Mr. Darby's motives and meaning, strangely professes to see in the above a tacit offer by J. N. D. to withdraw or to drop his previous remarks concerning Dr. Cronin's course at Ryde, whereas it is a definite reiteration of the evil of it, as well as treating as evil his course up to the moment of writing to him.

For many months, about *nineteen* brethren had sat aside at the Kennington meeting as a protest against the apathy of that meeting in taking the matter up. Many were the meetings for humiliation, confession, and prayer that were held and largely attended in Colliers Rents Hall, Bermondsey, and other places, during all those months. The writer well remembers being present at the first, which was attended by Mr. J. J. Penstone, Mr. J. A. Von Poseck, Mr. H. Forbes Witherby, and many other prominent men. The late Dr. Christopher Wolston was a frequent attendant also at the meetings. There was considerable dislocation, among the various gatherings; and many assemblies felt that it was the time for *action*, in regard to the sin of *division persisted in* (Joshua vii. 10), rather than for the "Bochim" (the weepers') attitude. This was the thought, too, of the nineteen, who were sitting aside at the Kennington meeting. Some, who today view the sin of division amongst God's people lightly, pretend to be "amused" at all this sorrow and exercise of consciences; but they, surely, are out of sympathy with the heart of the Great Shepherd, who regards otherwise the distressing of the sheep by the enemy. "You have made the heart of the righteous sad, whom I have not made sad." (Ezek. xiii. 22). Any wolf can scatter sheep. It takes a Shepherd to keep them together.

### THE RAMSGATE QUESTION

We now come to the Ramsgate meeting phase of the trouble. On the same evening (Tuesday, Aug. 19, 1879) that Dr. Cronin, in consequence of his independent act at Ryde, was declared as "outside" the company of his brethren by his meeting at Kennington; the No. 57 Park Street gathering, in London, as the result of an Assembly meeting there, also took action against him, and came to a decision (owing to the supposed apathy or inability of Kennington to deal

with Dr. Cronin's matter) to disown the Saturday night 145 Cheapside (London) meeting of brethren, as a channel of communication in future (for this is all that the *Cheapside* meeting was; it had no ecclesiastical status, and could bind or decide nothing; but was where brothers representing the 26 London meetings\* met together, as they had done previously at London Bridge, *to receive and pass on information* in regard to their respective meetings in so far as the information affected the Assembly in London as a whole).

The decision of No. 57 Park Street was signed by three elder brethren, viz., Mr. T. Aldwinckle, Mr. Arthur B. Pollock, and Dr. J. Cheetham; and it was issued at once to various surrounding country meetings, of which that at Ramsgate was one.

The result would have been, if Kennington, London, had not acted, that all the meetings in London in sympathy with the Park Street declaration, would have taken common action, including the nineteen sitting aside at Kennington, leaving the Kennington meeting and their sympathizers, outside.

On the Saturday evening (following the Tuesday above referred to), when the various meetings brought their notices to 145 Cheapside, Kennington brought their notice declaring Dr. Cronin out. It was a crowded meeting; and the writer, who was present, can never forget the calm and kindly demeanor of Mr. Darby on that occasion, and the quiet way in which he remarked that Kennington, having acted, the Park Street notice, naturally, fell to the ground, the object arrived at in each being the same. So that on the next day, the Lord's Day, all in London were, after months of much exercise and sorrow, once more gathered together in unity. The efforts of the enemy were again frustrated.

After this Saturday night meeting at 145 Cheapside, J. N. D. returned, so it was reported, to France, to continue his work for the Lord there. In his Letters, Vol. 3, p. 12, in a letter dated London, Aug. 26, 1879, he wrote: "If brethren had not been demoralized, . . . but five minutes would have settled the case . . . I am off to France, but shall return as soon as I can."

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\*Greater London has an area of 693 square miles (equal to more than 26 miles square), and is divided into 28 boroughs, but the meetings in some of these are not included in "the London meetings." Americans can well understand this, for New York City has an area of 308 square miles, divided into five boroughs, namely: Manhattan, Bronx, Brooklyn, Queens and Richmond.

Of course, 57 Park Street did not act on its own decision arrived at on the Tuesday, as noted above, for they read the Kennington notice in their meeting, which had the same end in view, thereby recognizing the Kennington action.

But, what about the Ramsgate meeting and other meetings similarly placed? which had received the Park Street declaration of Aug. 19, but had not, as yet, learned of the action of Kennington, and its acceptance by the Cheapside (London), Saturday night meeting, on Aug. 23? The majority of the Christians in the Ramsgate meeting (numbering between fifty and sixty) had felt it incumbent upon them to act upon the Park Street declaration on the approaching Lord's day. They therefore left the few dissentients behind them who had possession of the Hall (numbering four brothers and a few sisters), and proceeded to meet together, in unison, as they thought, with 57 Park Street, London.

On hearing of the turn things had taken at 145 Cheapside on the Saturday, the majority at once sought reunion; but the few (the four brothers and some sisters) from whom they had parted, in separation (as they imagined) from the Kennington evil, declined to receive them back, except individually (i.e. not *en bloc*), and that, only, with confession of independency and heresy!

This, the majority (known as the "Guildford Hall" company) could not do, for they had no such thought in their minds as "independency."\*

*Exclusion Acts, Some of Which Were Unnecessary,  
Now Begin to Divide the Exclusives*

On Aug. 31, 1879, the minority issued a Notice, wrongly *EXCLUDING SIX* of those who withdrew.

On Dec. 18, 1879, Guildford Hall made a proposal—viz. that they meet together for humiliation and confession one Lord's day without any "breaking of bread;" and the next Lord's day all come together again to remember the Lord, as in the past. This kind and just proposal was refused by Abbott's Hill, on Jan. 1, 1880.

On March 1, 1880, Abbott's Hill wrote to Guildford Hall, "We are willing to meet you for mutual confession and humiliation at any place agreed upon except Guildford Hall and Pantechnicon Hall (where the Abbott's Hill brethren broke bread), it being understood that we cannot cease

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\*But may not G. H. have confessed it as an act of independency, done unwittingly, or in ignorance, and so ended the matter, and prevented the beginning of strife?



to break bread. To us and to others (if not to you) it is the Lord's Table."\*

On March 5, 1880, Guildford Hall rejected this counter proposal "as having no basis according to God and His Word."

Thus the smaller company (known as the Abbott's Hill company), refused the proposals for peace. They assumed that they, and they alone, in Ramsgate, were in the con-

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\*A 48 page pamphlet entitled, "Epitome of the Ramsgate Sorrow," by G. Balding, of Clapham, second edition, issued in 1882, gives this reply of A. H. in the same words, except the last sentence, "To us," etc., of which he makes no mention. Commenting on the reply of G. H. on March 5, 1880, Mr. G. Balding says (p. 25): "What can G. H. have meant by refusing mutual confession and humiliation before God? What is more truly, in such circumstances, according to God and His Word? On March 17, saints at Herne Bay, Whits-table, Margate and Broadstairs, wrote to A. H. and G. H., 'urging that all come together for mutual confession and humiliation, in which they would join,' and on the 22nd A. H. agreed to this, and suggested the following Friday evening, but on the 23rd G. H. wrote: 'In reply, we regret to say we know of no such basis.' What! no scriptural basis for both coming together for confession and humiliation, when each should confess their sins? In this also, all on the Kent coast would have joined. No basis but the weaker yielding against conscience to the stronger? The Lord looks for a contrite spirit."

Later, A. H. seemed to show more lowliness, for Mr. G. Balding continues (p. 27): "On Aug. 24, 1880, A. H. wrote to G. H., 'We also now see and acknowledge that we were *wrong* in the Notice which *excluded you (the six, on Aug. 31, 1879)* from amongst us, believing we ought not to have taken church action under the circumstances . . . We would affectionately suggest that we should meet together for common humiliation, confession, and prayer, during this week; and *break bread together the coming Lord's day.*' This was the *third* withdrawal or *confession*, in writing, of their error of Aug. 31, 1879 (see Nov. 21, 1879, and July 8, 1880). It was also the *third* time that a *proposal* was made by A. H. and rejected by G. H. (see March 1 and June 4, 1880). (G. Balding.)" In reply, G. H. again proposed the mutual ceasing from breaking bread first, which A. H. again refused to do. But scripture is silent concerning any necessity for ceasing from breaking bread, and grace on the part of either, would have yielded. From Sept. 5, 1879, G. H. had *confessed to "haste, and errors of judgment."* Both factions repented, but each maintained that the repentance of the other was inadequate. What carnal suspicion, legality and obstinacy! On Nov. 12, 1881, during a conversation between Mr. Arthur B. Pollock and four Burton-on-Trent brothers, Mr. T. asked him why A. H. had been disowned, and he replied, "For assumption in *excluding the six.*" (But this had been confessed fourteen months previously). Further, he said, "I will give three witnesses: Mr. D. said it was wickedness; Mr. H. said it was iniquity; Mr. P. said it was unrighteousness." Since this is now all judged and forgiven, let us be thankful for and rejoice in the Reunion of 1926 (see Chapter 12), as being the evidence that God in His grace had heard the confessions of both A. H. and G. H., and also the unceasing prayers of His people generally for revival, reunion and restoration.

tinuity,—and had never left the ground they were on; therefore, they and they alone, were the expression of the Church of God in Ramsgate, and had the exclusive possession of the Lord's table. But, in scripture, the Lord has never promised, and He is never said to be in the midst of those who claim the exclusive possession of the Lord's table, but "Where two or three are gathered together in My name, *there am I* in the midst of them," and they have HIMSELF.

But a remarkable thing had happened on that memorable Lord's day (following the decision of 57 Park Street, Aug. 19, 1879). If (as was alleged) Guildford Hall, on the one part, by their hasty act in their eager desire to be one with Park Street, London, had ceased that day to be a true expression of the Assembly of God in Ramsgate; Abbott's Hill, on the other hand, did not break bread at all! the four brothers (one of whom had the keys to their Hall) being, for some reason or other, unable to be present!

So that there was no such "expression," in the sense which some brethren understood the phrase, in Ramsgate, at all.

("Expression of the Assembly" is a phrase some Open Brethren themselves are very ready to use (in imitation of the Exclusive Brethren), with regard to their own meetings. In fact, the late Mr. W. Dudgeon, a prominent preacher amongst them, assured the writer very emphatically, at the Devonshire House Conferences (November, 1906), that the meeting he was connected with at that time, viz., the Clapton Hall meeting, Alkham Road, London, was "the expression of the Church of God in that locality"!!)

It was therefore maintained that Abbott's Hill had forfeited their church standing too; and that Guildford Hall's plea "that we meet as we separated;"—On one Lord's day, for humiliation and confession only; and the following Lord's day to reunite for the breaking of bread, was a just one.

And so the weary months rolled on, neither party being able to accept the other's proposals.

Twice, Guildford Hall came together to remember the Lord in the breaking of bread, but ceased in respect for the consciences of brethren who visited them counselling still further patience. At length, on March 20, 1881, for the third time, they came together, all effort at reunion with Abbott's Hill having utterly failed. Then one of their number, coming to 57 Park Street, London, brought a Letter of Commendation to that meeting from Guildford Hall; and the question now arose whether the Park Street meeting could now have such confidence in the Guildford Hall assembly, as would warrant receiving that "Letter" from them; or, must they refuse the Letter, and thereby express their lack of confidence in them as a gathering?

*The Three Park Street Meetings*

The result was, that in April, 1881, three meetings were held at 57 Park Street to decide what course to pursue,—at two of these meetings, Mr. William Burbidge was spokesman for the Abbott's Hill company, and pressed their recognition. The writer hereof was told that Mr. Tom B. Miller told his relative Dr. Thomas Neatby, that Abbott's Hill "Had not a leg to stand upon," because they had at first maintained that the Guildford Hall brethren could not be received back except as individuals, etc. At the third meeting the writer secured a seat near the table close to J. N. D. so as to hear every word he might have to say. Dr. Hewer sat next to him—and in a row with him were Mr. T. Aldwinckle, Colonel Binney, Mr. J. S. Oliphant, Mr. W. T. Turpin, Mr. E. P. Corin, and others. Opposite sat Mr. Tom Miller (the second spokesman against recognizing Guildford Hall—that evening), and others. Mr. H. J. Jull and Mr. Geo. Chas. Millward were not far off (a couple of seats behind Mr. T. Miller), as representing Guildford Hall.

It was a wonderful meeting. Mr. Tom Miller spoke for a considerable time. Then J. N. D. for over an hour traced the evil of "New Lumpism," "Clean Groundism," "Pharisaism," "Cluffism"\* (dear Cluff wrote the hymn, "Nothing but Christ as on we tread"), etc., and the whole history of defection, calmly, and quietly, from Ryde onwards; referring to how it had affected Dr. Cronin ("dear man," he was

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\*Mr. Cluff afterwards taught a phase of the so-called "higher life," and left brethren; and the Encyclopædia Britannica, under "Plymouth Brethren," says: "Samuel O'Malley Cluff adopted views similar to those of J. Pearsall Smith, who preached a doctrine of sanctification called 'Death to Nature,' as an antidote to the supposed prevalent Laodiceanism. . . . The exclusives with J. N. Darby hold what may be described as a Pauline view of the church. . . . The exclusives with W. Kelly give a general adhesion to Darby but with a tendency to place conscience above church action, holding the Pauline view of the church modified by Johannine elements." The truth is, all these brethren know and acknowledge that we must have scripture for everything, and that neither conscience nor church action are any guide apart from the word of God; and among Mr. Darby's last remarks, was, "Let not John's ministry be forgotten in insisting on Paul's." Paul taught the truth of the "One Body," while "Johannine elements" is a reference to our place and relationship as children of God, and Christianity in the aspect of the family of God. All concerned would doubtless have been much helped, could they have had, at that time, a pamphlet printed in 1931, entitled "Leaven Leavening the Lump," by W. J. Hocking. Price 2d. See "Review of J. Pearsall Smith's 'Holiness through Faith,'" Collected Writings of J. N. D., Vol. 23, pp. 277-342, 421, 427-446 (C. A. Hammond, 3 & 4 London House Yard, Paternoster Row, London, E. C. 4).



heard to (and I heard him) say, in a low voice), and it had affected Mr. Turpin too, and Mr. Jull also. At this Mr. Corin arose and said he knew dear Jull, and was sure Jull had never been influenced by "New Lumpism," etc. But J. N. D. did not seem to be convinced. However—after this, Brethren Jull and Millward arose and confessed to haste and errors of judgment, and insubjection to the Spirit of God. They could not own to "Independency," as no such thing was ever in their thoughts.

*A Decision Without Unanimity, was Called Independency*

After that, two statements were produced embodying the decision as to the matter. One was a rather strict one. The other milder. J. N. D. himself had no desire for one more than the other. Mr. T. Aldwinckle proposed that the severer one be put forward. Colonel Binney\* proposed the milder one as more likely to "carry consciences," and pointed out that the majority was with the Guildford Hall company, and with Jull, in the Ramsgate meeting, "and therefore, virtually, the assembly." **SO THE MILDER NOTICE WAS PUT FORWARD AND GENERALLY ACCEPTED, AND THUS GUILDFORD HALL WAS RECOGNIZED.**

Mr. H. J. Jull was one of the Christians of the early days, who had resigned his position as Combatant Officer in H. M. Service, for conscience sake. He has been referred to as a "fiery zealot," but he was no more a "fiery zealot" than were those who disagreed with him, who issued pamphlet after pamphlet, flooding the various meetings with them. One strong argument of theirs was, that as the 57 Park Street gathering was only the 26th part of the Assembly in London, any decision in the matter that came from London to be of any value should go forth from the Assembly as a whole, that is, from all the 26 meetings, being gathered together "in one place"—1 Cor. xi. 20. The answer was, that there was no Hall available convenient for such a purpose; for the various meetings in those days were large meetings. Then, as to the objection raised, concerning each meeting taking up the matter, and coming to their respective decisions, Dr. Hewer (a physician of North London), remarked, that in the case of a Mr. Alexander Stewart (afterwards an Open Brother) the same course was pursued, and no objections were raised then as to the procedure, by any one; although, he added, of course "there is no such

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\*Colonel Binney, though connected with the 57 Park Street meeting when it supported Mr. F. E. Raven in 1890, himself left and refused Mr. Raven. Later he united with those with Blackheath and Mr. Kelly. (Blackheath is 6 miles S. E. of London Bridge).



thing as precedent in the Church of God," as conditions vary.

Neither Mr. Kelly, or Mr. Stoney, were present at the Park Street meetings; and Mr. Darby was not on a sick bed (as has been wrongly stated and circulated); but, as mentioned above, was present and took an important part in the deliberations.

We repeat that it is necessary to bear in mind that Park Street came together "to decide for itself" whether the Letter of Commendation could be received or not—and thus acknowledge the meeting from which it came. The two parties, Abbott's Hill and Guildford Hall came, and stated their respective cases—i.e. both acknowledged 57 Park Street as the arbiter in the matter. Why, then, quarrel with the decision? Why not abide by it? It was not a question of evil doctrine, or evil morals (as regards Ramsgate). Park Street allotted the Abbott's Hill representatives two meetings to state their case. The Guildford Hall representatives needed only one meeting. It was a serious time.

A short time after the Park Street decision recognizing Guildford Hall, the meeting at Blackheath (where Mr. W. Kelly met and ministered) drew up a declaration declining to acknowledge Guildford Hall.

### *The Resultant Division*

Here, then, was the breaking point at last; and thus the so-called "Kelly party" became defined as distinct from the "Guildford Hall party." It was all very sad.

Each meeting in London took the question up, coming to their respective decisions, pro or con, as to Guildford Hall, Ramsgate; in many of them were dissentients. Each party (in each meeting where dissentients existed) brought their respective notices to 145 Cheapside Saturday after Saturday, where the notices favoring Guildford Hall were received, and those notices dissenting refused, it being felt it would be irreverent to read two contrary notices at the Lord's Table. In this way the dissentients, along with about one-half of all the meetings in England, went with Mr. Kelly and Blackheath.\*

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\*Most of the things in which Mr. Kelly considered that individuals and the assemblies had failed and erred in 1879-81, were pointed out by him in "The Unity of the Spirit, and What it is to Keep it; Being Notes of a Lecture delivered in 1882" (price 6d., C. A. Hammond), wherein (p. 23) he says: "It cannot seriously be expected that those who compose the church of God should forego the character of a family, with its fathers, young men, and babes, to imitate an army under martial law. Regimental order is as far as possible

Alas, however, the "flesh," in some often arose to meet the "flesh" in others, and many who were decidedly unspiritual on both sides took part in the strife; and the Holy Spirit was quenched indeed. But all this does not affect the truth; though it humiliates deeply, seeing how the Lord was dishonored—"Are ye not carnal, and walk as men?"

Mr. Kelly sent the writer, at this time, a copy of his tract, "Why many saints were outside the Park Street of 1881," which was returned to him with objections raised to many points in it. He failed to see that there had been as much "fanaticism" among those with him as among others. Abbott's Hill having now asked Guildford Hall to receive them, after the Park Street decision of April, 1881, the writer of these remarks asked Mr. Kelly the following questions, to which he courteously replied:

1. Was the Park Street Declaration (of Aug. 19, 1879) "independency"? Answer.—Yes, but they did not act on it.
2. Was Guildford Hall's act (of Aug. 22, 1879) independency? Answer.—Yes, for acting on the Park Street judgment.
3. Was Confession of "independency" required of Guildford Hall? Answer.—Yes.
4. If Guildford Hall and Abbott's Hill reunited without such confession on G. H.'s part, would you recognize the combined party? Answer.—Yes, probably, for the sake of peace.

"Yes, probably for the sake of peace!" Then, surely, "for the sake of peace," this insistent demand for confession of "independency" and "heresy" might earlier in the day have been dispensed with.

Some foolish remarks have been made concerning different views of "Baptism" being the root of this trouble. Never once has the writer himself (whose wife and children were all immersed) heard or come across any bitterness of expression, on the part of those holding different views on this subject. Indeed, well does he recollect a friend telling him that as he was walking home with J. N. D. one evening after one of the lectures J. N. D. had been giving at William Street Meeting (Mr. Andrew Miller's former Baptist

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from that which the written word prescribes to God's church, where, instead of a regulation standard, the utmost variety prevails, high and low, strong and weak, or even uncomely. (1 Cor. xii.) . . . The moment the church lays down an extra-scriptural test, she takes the place of the Lord, and there is a practical assumption, yea, a virtual denial, of His authority. The result is to form a sect in departure from the unity of the Spirit."

Chapel); and a brother caught up to them and said, "Oh, Mr. Darby, I want to ask you a question on Baptism," J. N. D. replied, "You go back to those brethren at William Street. They will tell you all about baptism." How characteristic this was of dear J. N. D.! So far was he personally free from any taint of Sectarianism.

Firm opponents of Mr. Kelly have admitted that, "There is no doubt that a strong party had been formed against Mr. Kelly, including some very prominent names." A brother once asked how it came to be that in some places, like America, so very few agreed with Mr. Kelly, and it was replied that, "It was because he did not travel around the country, giving speeches in his own cause, like a politician."

While he deprecated regimentation, or the undue pressing of "regimental order," Mr. Kelly held most firmly to the unity of London, for in 1898, in "The Unity of the Church in Inspired History" (2d C. A. Hammond), after speaking on family union and its expression, in the first ten pages entitled "Unity according to the apostle John," he then speaks on "Unity in the Pauline Epistles," which is the unity of the body, and on page 23 he says: "Ere long, even in Jerusalem, they might need a hundred upper chambers instead of that one which sufficed before Pentecost. Unity does not at all depend on all assembling within a single apartment. This would make it material. It is really in the power of the Holy Spirit . . . Hence we never hear of 'churches' but solely of 'the church' in a city as in Jerusalem, Antioch, Corinth, Ephesus, etc.; though we read of 'the churches' of Judea, Galatia, Macedonia, Asia, etc . . . Independency is therefore the direct negation of that unity of the saints in one body here below. There was but one communion on earth. 'God set' gifts in *the* church. Scripture recognizes no such thought as membership or gift in *a* church." (See "Evangelical body," "Gospel and the Church," "Unity of the Family in John," "Paul," "John and Paul compared," "Paul and Peter's ministry," and "Timothy," in the Index of Subjects, of Letters of J. N. D., Vol. 3).

#### A GENERAL SUMMARY OF THE RYDE AND RAMSGATE CONTROVERSIES

1876. The propriety, honesty, and (to the scrupulous, sensitive and conscientious) lawfulness of the conduct of certain individuals in the gathering of Christians later called Temperance Hall, at Ryde, Isle of Wight, was gravely called in question, as affecting confidence in the status of that meeting.

May, 1877. Dr. Edward Cronin of the Kennington meeting, London, on his own individual responsibility, and without the general and customary fellowship of his brethren, judged and disowned the Temperance Hall gathering at Ryde as corrupt, by not breaking bread there, and going to their Room at the close of the meeting; stating that he could not own the Table spread there as the Lord's and that "Ichabod" was written on it.

Sept. 3, 1878. At the London brothers' meeting at 57 Park Street, London, the subject of the position of the meeting at Temperance Hall at Ryde was introduced; and reference was made to a question inserted by Mr. William Kelly in his magazine, "The Bible Treasury," on 1 Cor. v., together with his answer to the question, bearing on the Ryde matter. An animated discussion ensued.

October, 1878. A short article was inserted in "The Bible Treasury," which told of a subsequent action or statement, of the meeting at Ryde alluded to in the previous number of the magazine; which of necessity modified what was therein said, and which placed the meeting there referred to in a different, and more favorable light.

Dec. 17, 1878. Dr. Cronin, having received information as to the formation and meeting place of a new independent company at Ryde, wrote to Mr. Finch of that company, "I have made a note of the direction of the upper room."

Feb. 8, 1879. Although the gatherings on the Isle of Wight still recognized the meeting at Temperance Hall at Ryde, and had, therefore, informed Mr. Finch that they could not have confidence in his independent action; and, individual brethren also had written and warned him (Mr. F.) in the strongest way as to the result of his independency; Dr. Cronin encouraged him to start the new independent meeting which became known as the Masonic Hall meeting, writing to him later that he himself would, if in Ryde, ask to break bread with them. And he enquired about the location where he thought Mr. Finch was breaking bread. On Feb. 8, he went to Ryde for the express purpose of breaking bread with the new meeting the next day. Calling on Mr. Finch, he said to him, "I have come without any letter to be with you tomorrow." In his written statement of the proceedings at Ryde, prepared for the information of a few brethren on his return, he said, "I felt free to cast my lot in with them, disorderly as it must have seemed, and disowned as it may be." Dr. Cronin's object was, he had said, "to bring the (Finch) company on to *clean ground*." This he thought to accomplish by freshly proposing each individual for assembly fellowship.



February 9th and 16th, 1879. Dr. Cronin, without the fellowship of his brethren, broke bread for the first time with the said new Masonic Hall meeting; after which, on his return to Kennington, the London brethren remonstrated and pleaded with him to forsake his independent course.

March 8, 1879. At a Saturday night representatives' meeting at London Bridge, Mr. Christopher McAdam and Mr. J. S. Oliphant interrogated Dr. Cronin as to matters at Ryde.

March 10, 1879. Dr. Cronin, having been much opposed in his action, told the Kennington brethren, that he knew he had acted contrary to brethren's rules, but he did not own the cordon of brethren!

March 13, 1879. At a meeting of some 40 or 50 brothers at Kennington, London, it was unanimously decided that they had no fellowship with Dr. Cronin's act in setting up a new Table at Masonic Hall at Ryde, regardless of the existence of the recognized Temperance Hall meeting; and they notified the brothers' Saturday night meeting at London Bridge of their decision by the two oldest brothers in Kennington, Mr. Dodd and Mr. Downes.

March 14, 1879. Dr. Cronin, having again gone down to Ryde, a leading and elder brother at Kennington wrote to him of the judgment of the brothers at Kennington, and entreated him not to break bread again at the Masonic Hall meeting; but he did so notwithstanding this letter of entreaty, and the judgment of his local meeting.

May 19, 1879. At an assembly meeting at Kennington, it was decided that: "In order to clear the name and table of the Lord at Kennington from the independent table at Ryde, this assembly disavows all association with the meeting at Masonic Hall; and that we, as an assembly, do solemnly rebuke Dr. Cronin for his action in setting up a table and breaking bread there, which we consider to be a breach of fellowship in the Spirit." This decision was read aloud three times, in the presence of some 150 to 200 saints, without a dissentient voice. Two months later, Dr. Cronin wrote to say that he renounced all association with the new Masonic Hall meeting at Ryde.

May 27, 1879. In a letter on the wrongness of Dr. Cronin's action, J. N. D. added, "The whole desire of my heart is the peace and unity of the brethren, and I add that I never had a moments unkindly feeling towards Dr. Cronin," etc. (his dear friend and companion of so many years).

August 19, 1879 (Tuesday). After many months of waiting and prayer, Kennington found it necessary to declare Dr. Cronin "out of fellowship" by his own act. On that same evening 57 Park Street (London) came to a decision, and issued a declaration, by which the same end was sought for.

August 23, 1879 (Saturday). The acceptance of the Kennington notice having been delayed for a week, to give "the nineteen" sitting aside there an opportunity for fellowship in it; it was on this day agreed at the weekly London meeting of representatives at 145 Cheapside, that Kennington having declared Dr. Cronin outside, the Park Street "declaration," having the same effect, naturally fell to the ground. (See letter of H. J. Jull to J. N. D., Sept. 18, 1880).

August 24, 1879 (Lord's day). Not having been informed of the decision arrived at by the Kennington meeting on Tuesday, the majority of the gathering at Ramsgate, acting on the Park Street "declaration" left the meeting at Guildford Hall on Aug. 22, one by one, and saying, "I leave this assembly as now constituted," and the next day one of them said: "We have seceded, we have taken *clean ground*," and they met together and broke bread on Aug. 24, at "Almorah" (This was but temporary as a meeting place; the minority gave them possession of Guildford Hall soon afterward). The minority, afterwards known as Abbott's Hill, went to Guildford Hall (the old meeting place) and found the doors locked, and did not break bread at all. They later broke bread at Guildford Hall, and later still at Abbott's Hill.

August 31, 1879 (Lord's day). The minority, called Abbott's Hill, after skipping one Lord's day, now broke bread, and read the Kennington notice, and *excluded six* of the principal seceders, which exclusion was confessed and retracted Nov. 21, 1879, and July 8 and Aug. 24, 1880. But these three confessions of A. H. were considered inadequate and unacceptable.

And now we arrive at the point where it is possible to give the briefest and simplest explanation of the Divergence of 1881: The refusal of these three confessions was followed by the charge of wickedness against and the refusal of Abbott's Hill, and the recognition of Guildford Hall at Ramsgate by Mr. J. N. Darby and 57 Park Street, May, 1881; which (independent?) recognition in turn led to the charge of independency against Guildford Hall and 57 Park Street, and the refusal of both meetings at Ramsgate by Mr. W. Kelly and the assembly at Blackheath, and many others; who also announced that though they would not go to 57 Park Street, they would not refuse souls coming from there.

After hearing of the Cheapside meeting's decision dated Aug. 23, 1879, Guildford Hall sought reunion with Abbott's Hill, but in the correspondence that ensued, Abbott's Hill refused their proposals, and claimed that *they alone had the Lord's table* in Ramsgate; and that the return could only be individually with a stipulated confession, on the part of the seceders. Guildford Hall found themselves unable to com-

ply with these requirements. Abbott's Hill also made proposals for a reunion, which Guildford Hall refused. Twice Guildford Hall commenced to break bread, but in deference to the advice and counsel of many elder brethren, they ceased again both times. A Notice was once presented to and accepted by Cheapside, put upon the London papers, and read in the London meetings, from Park Walk, Chelsea, stating that the first two tables set up by Guildford Hall were "set up in independency." But there was a great difference of judgment, and the following week Mr. Arthur B. Pollock read a notice which he wished sent around with the London papers to the effect that "the brothers who are present at 145 Cheapside think it right now to expressly declare that they do not believe that our brother H. J. Jull and those with him ever acted or intended to act in independency." But Mr. Pollock could not get united action, yet after Mr. Christopher McAdam got him to change "the brothers who are present" to "many of the brethren" the notice was sent to gatherings outside of London and used as if it was the judgment of London. Mr. W. Bradstock, though otherwise agreeing with Mr. Pollock, said, "I couldn't say it was not independency." Mr. C. D. Maynard also said, "I should say the first table was independency, if the second wasn't."

December 18, 1879. Guildford Hall proposed "That we should meet as we separated, . . . on the first Sunday for mutual confession and humiliation, and the next for the breaking of bread." Abbott's Hill replied Jan. 1, 1880, "The suggestion you make . . . we must reject . . ." The little word "WE," or the construction put upon it, now became the key to either reunion and peace and blessing, or to widespread, grievous and disastrous division; and they made it the latter, by saying, "WE separated" was not true. What more dreadful and shameful separation could there be than Abbott's Hill's *exclusion of the six* (on Aug. 31, 1879)? and now this their latest wilful and stubborn perpetuation of it? and yet they objected to and refused the expression, "WE separated." Anyway, after a separation between two people or two companies, how could either of them deny that they separated?

February 5, 1880. Abbott's Hill wrote: "Several amongst us would have felt free to accept your proposal for mutual prayer and humiliation, but felt, that to omit breaking bread would be wrong."

February 16, 1880. Guildford Hall replied: "We agree with you that there is no scripture to set aside an assembly because of failing to break bread on one Lord's day." This was a candid admission of the fact that any claims of either themselves or

A. H. or anyone else to superiority, advantage, or the exclusive possession of the Lord's table, or being in "the sacred continuity," were vain and hollow.

March 17, 1880. Saints at Herne Bay, Whitstable, Margate, and Broadstairs, wrote to Abbott's Hill and Guildford Hall, "urging that all come together for mutual confession and humiliation, in which they (all on the Kent coast) would join." On the 22nd Abbott's Hill agreed to this; but on the 23rd Guildford Hall refused. This refusal was the result of harboring suspicion and party feeling, and the unhappy events of one year later were the result of this refusal.

July 1, 1880. Mr. J. N. Darby wrote from Dublin: "As regards division, I am as decided as possible . . . I would no more go with a party against evil than with the evil itself (Isa. viii. 12, 13). I have long felt that this party which assumes to be the godly one is the one to be feared . . ." And in September, replying to a letter from Mr. H. J. Jull, he wrote: "Now I have not seen that those who pretend (to be 'a remnant out of a remnant') to this are more holy, or characterized more by what is proper to this testimony, nor more devoted, nor have the good of the Church of God at heart . . . I have not remarked that those who have taken the ground (New Lumpism) you do have advanced in holiness and spirituality—rather the contrary; and I am satisfied it is the path of pretension, not of faith . . . Were the movement (New Lumpism) of those you join yourself to, to break up brethren, your party would, I think, be the very last I should be with; it is too pretentious."

The following is a list of dates on which the many repeated and variously worded proposals for humiliation, confession and reunion etc. were made, and the replies etc., at Ramsgate. "g" indicates what was by Guildford Hall, and "a" by Abbott's Hill. The italics indicate confessions, or proposals for peace and reunion, of which there were fourteen; six by G. H., and eight by A. H. Sept. *5g, 9g*; Nov. *14g, 21a*; Dec. *18g*, 1879; Jan. *1a, 23g*; Feb. *5a, 16g*; March *1a, 5g, 8g, 17* county of Kent, *22a, 23g*; May *18g, 21a*; June *4a, 6g*; July *8a*; Aug. *18g, 24a*; Sept. *28g, 28a*, 1880; March *20g*; May *8a*; June *12a*, 1881.

The first letter of Sept. 5 and the notice of the 9th, 1879, never were sent to A. H. nor to the meetings around, and in that of Nov. 21 A. H. did not go beyond the statement that "We therefore recall our exclusion notice of Aug. 31, 1879;" and so the first frank, definite and really commendable proposal for a reunion was made Dec. 18, 1879, as we have before stated, on page 297.



Aug. 24, 1880. A. H. made their third confession of their error of Aug. 31, 1879, in excluding the six, and also made their third proposal for a reunion with G. H.; which were rejected the same as all of their former ones, merely because they contained no agreement to cease breaking bread. See Heb. x. 25; Acts xx. 7; 1 Cor. xi. 28. But what effect could it have, or what could anyone gain by A. H. ceasing to break bread, since G. H. had said on Feb. 16 that "failing to break bread one Lord's day" could not "set aside an assembly?" Why then did they so persist in this petty and superfluous demand that A. H. cease to break bread? except to needlessly humiliate, punish, discredit or crush them? Mr. W. Kelly said: "No ecclesiastical error, however real or grave, could justify such rigor." G. H. therefore was in this almost as guilty, and as responsible for the continuance and spread of this division as A. H. was. Had not the brethren at Ramsgate so austere busied themselves with trifles, all would have continued in peace after the Kennington decision of Aug. 19, 1879. "Be not righteous overmuch" (Eccl. vii. 16).

Sept. 28, 1880. Guildford Hall wrote: "We would propose as a preliminary to our coming together, the mutual ceasing from breaking bread; and in the coming week a brothers' meeting to settle as to the first meeting and its character." On the same day A. H. replied: "It is impossible to accede to your proposals." This hasty and harsh rebuff tried the patience of many, and alienated many from A. H. outside of Ramsgate, and naturally if not inevitably led to the next action of G. H. on March 20 of the following year. Mr. J. N. Darby rightly wrote to C. H. M.: "Nobody defends the first acts of G. H.," and we here feel impelled to ask, "Who could or would defend this last sad repetition by A. H. of the unjust, ruthless and overt act of refusing godly and gracious proposals for reunion and peace?"

March 20, 1881. Guildford Hall, not desiring to be shut out for ever, again for the third time began breaking bread; but again without the fellowship of the surrounding gatherings in the county of Kent, as shown by correspondence in the hands of Mr. G. B., dated June, 1881.

April-May, 1881. The contention and strife at Ramsgate, having now continued for twenty months, to the disquieting and detriment of numerous other gatherings elsewhere; the 57 Park Street, London, meeting, after full investigation and due consideration, received one bringing a letter of commendation from Guildford Hall; believing that their confessions before God were such as to be acceptable unto

Him, and therefore that their repeated proposals for reunion with His people should be approved by them; and that no other course was now open, unless G. H. was never to break bread.

May-June, 1881. Abbott's Hill ceased breaking bread on May 8, and resumed June 12, 1881; though not yet recognized by the London meetings that had not accepted the 57 Park Street decision of the previous month.

After the 57 Park Street decision, of May, 1881, to recognize them, Guildford Hall refused all communications from Abbott's Hill; insisted on their dissolving fellowship with each other, applying individually; and confessing that "their position had been false, their course evil, and the table iniquity." This attitude in 1881 of Guildford Hall towards Abbott's Hill, was almost exactly the same as that of Abbott's Hill towards Guildford Hall during 1879 and 1880. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 31, 32).

June, 1881. On the first Lord's day of this month, the assembly at Deal, Kent (The meetings in the county of Kent numbered 35 or more), where Mr. Napoleon Noel afterwards lived and served the Lord during the later years of his life, decided to recognize and have fellowship with Guildford Hall.

A very old 48 page pamphlet, which appears to have been published at the time, entitled "Seven Letters on 'The Church' in a Place, City or Town," by W. Kelly, names the same dates for the various events, as are given here, and it does not differ materially, if at all, from this present record, as to the facts of the case.

Important lessons are to be learned in the consideration of the difficulties and trials of the assemblies of former times. Might not a meeting similar to that recorded in Acts xv. have been according to the Lord's will at Ramsgate in 1879; at which either peace and fellowship may have been restored, or Ramsgate "shut up" for a season as "a leprous house" (Lev. xiv. 37, 38); and no meeting recognized there (Matt. v. 23, 24; xviii. 15-17; 28-33), because of the unforgiving, relentless and ruthless attitude of Abbott's Hill at that time? It is said that 145 Cheapside did at one time decide to temporarily recognize no meeting in Ramsgate; but Cheapside, being the Saturday night care or oversight meeting of *local* London brothers only, would not, in that respect, compare with the meeting in Acts xv.

From all of this it will be clearly seen that the three immediate causes of the long continued separation and strife at Ramsgate in 1879-1881, were:

(1) Guildford Hall's unyielding insistence that the breaking of bread at Pantechnicon Hall (where the Abbott's Hill brethren broke bread) should cease one Lord's day, and

(2) Abbott's Hill's unyielding insistence that their breaking of bread at Pantechnicon Hall should not cease one Lord's day, and

(3) Guildford Hall's unjust requirement in 1881 that Abbott's Hill must confess that "their position had been false, their course evil, and the table iniquity."

#### WHAT MR. W. KELLY AND MR. J. N. DARBY WROTE CONCERNING RYDE AND RAMSGATE AND 57 PARK STREET

Mr. W. Kelly considered (1) the meeting at Temperance Hall at Ryde as being lax in discipline; (2) the final dealings of Kennington, London with Dr. Edward Cronin as unscriptural and unwarrantably severe; (3) the action of 57 Park Street, London, on Aug. 19, 1879 as independent and sectarian; (4) the secession of the majority at Guildford Hall, Ramsgate, Aug. 22 as "New Lumpism" and ecclesiastical independency; (5) their first start breaking bread on Aug. 24 as heresy; (6) their third start breaking bread on March 20, 1881 as without any full or adequate confession from them; (7) the change of venue from Ramsgate to 57 Park Street as being like the way of the world; (8) the manner of the final recognition of Guildford Hall by 57 Park Street judging for itself and leading each company in London to judge for itself as independency and clericalism, and (9) the general and arbitrary requirement of unqualified ratification of this recognition as "unrighteousness," "an undue and unholy exalting of the church," "a separation forced through on a question of discipline," "an unsound ecclesiastical position," and "a wedge of universal division."

Mr. Kelly was right in his thought that more love and grace should have been shown all around, and no party or "inner circle" of "the spiritual" should have been formed. In his view, an attempt was being made to use the truth and principle of the one body to justify clericalism and regimentation, to the obscuring and slighting of the family character of the church of God.

His judgment, and the ground therefor, are expressed in the following extracts; in which all that is in brackets has been added by the present editor for the sake of clearness, because all but a few of the present readers will have only just now become acquainted with the details of this divergence:

“Reserve and rebuke have their application (to what took place at Ryde), no less than the extreme sentence of ex-cision. Nor would one deny the just practice of declaring outside those (at Masonic Hall) who have either gone away, wilfully refusing all admonition, or who audaciously despise and deny the unquestioned assembly (at Temperance Hall at Ryde) by setting up another meeting (at Masonic Hall), and so render admonition to be scarce more than a form. The lesser excommunication was not yet invented, that is, the “declaring out” (of Dr. Edward Cronin by London), so stretched as to take in brethren (such as Dr. E. Cronin, etc.) who had no intention of going out: a convenient, but un-scriptural way of getting rid of such as gave umbrage (p. 24 of pamphlet) . . . This (2 John 10, 11) was no test of man. It was a certain distinct requirement of the Lord. We are divinely commanded to reject any who bring not the doctrine of Christ. 2 John. This goes far beyond the dealing due to those (at Ryde or A. H. or G. H. or London or elsewhere) who act independently or make a sect. No ecclesiastical error (at Ryde or Ramsgate or London), however real or grave, could justify such rigor (p. 17) . . . All truth is no doubt important in its place and season; but it is worse than ignorance to put the body on the same level as the Head. Ecclesiastical error (at Ryde or Ramsgate or London), even if real and grave, never approaches the denial of the doctrine of Christ. Weigh how the apostle of love, the elder, solemnly warns us to be on our guard in such a case. We are not free to receive even privately, much less publicly, those who bring not the doctrine of Christ. We are unequivocally bound not only to disallow heterodoxy in general, but in particular to reject that which is, and those who are, a lie against Christ, yea, to treat those who receive such as partakers of the same evil deeds. But we are not entitled to equalize the church (or the decisions of Ramsgate or 57 Park street, etc.) with Christ, like a Romanist, or put ecclesiastical error (at Ryde or Ramsgate) along with evil against Christ’s Person. This is not faith, but fanaticism (p. 29) . . . What can be judged of those who confound these two things so fundamentally distinct? the ecclesiastical error (at Ryde and Ramsgate and London, etc.), and the false doctrine as to Christ’s Person and relationship to God? or the ways to be pursued in each case? The divisionist party of today (at G. H. and 57 Park Street, etc.) it seems to me is guilty of independency and clericalism. And I believe them to be thus false to the truth of the one Spirit and one body . . . Their intolerance of others



has taken the initiative; and they have either gone out from, or driven out (those who cannot accept the 57 Park Street decision of May, 1881 recognizing Guildford Hall), too often by unworthy maneuvers, their brethren whose one desire is to abide gathered as we have so long been, to Christ's name (pp. 37, 38)." (From "The Unity of the Spirit: and What it is to Keep it, Being Notes of a Lecture delivered in 1882," by W. Kelly, pp. 24, 17, 29, 37, 38, third edition, but perhaps different pages in the fourth edition. 6d. C. A. Hammond.)

Again, Mr. W. Kelly wrote:

While Dr. Edward Cronin's matter was before Kennington (his local meeting in London), 57 Park Street sent out (on Aug. 19, 1879) an independent and sectarian Declaration, on which Mr. H. J. Jull and others left the Ramsgate meeting . . . This was ecclesiastical independency, a breach of unity subversive of the church . . . Then came their third and too successful renewal (of the breaking of bread at G. H. on March 20, 1881) after private encouragement . . . The No. 57 Park Street meetings followed. It is idle to say no other course was open. Who can gainsay that scripture teaches us to localize mischief by dealing with evil on the spot of its outbreak . . . Its acceptance (the acceptance of the 57 Park Street decision of May, 1881, recognizing Guildford Hall) was not left as usual for the Lord to vindicate if sound, or disannul if wrong. It was speedily required on pain of forfeiture of fellowship in the face of known, wide, and deep disapproval of it. This meant nothing short of separation forced through on a question of discipline. What could those do who were sure that the entire procedure was unscriptural . . . We at Blackheath did not reject souls from 57 Park Street, though not going there . . . Surely the Lord has said, when the preliminaries are done in obedience, "Hear the church;" but is this His voice when they are not? Has He not also called him that has an ear "to hear what the Spirit saith unto the churches"? To idolize assembly judgments as necessarily right is condemned by His Word. *Nota bene* . . . Therein ensued the strange and grievous fact of 57 Park Street judging for itself, and leading each company in London to judge for itself, independently of others. Thus through influence were enticed many with a conscience defiled; as also the fear of being "cut off" alarmed no fewer into acquiescence. For the advocates of division, without check somehow from those that knew better, applied to an ecclesiastical question the extreme measure (of excommunication), which we in obedience to scripture had hitherto confined to antichrists and blasphemies . . . Nor can plea be more hollow than claiming heaven's sanction of a measure so begun, carried on, and completed. A commendatory letter (from G. H. to P. S.) to one meeting or another was no valid reason for shifting the place scripture indicates for a decision without prejudice or favor, even if all had to wait in our weakness ever so long . . . So 57 Park Street took up the Ramsgate question; with what character and result we too well know . . . It is false to speak of my "commending A. H." Blackheath, while utterly condemning the whitewashing of G. H., did *not* accept A. H. till after careful investigation and due clearance of what was to be blamed, long after the 57 Park Street proceedings. Further, Blackheath *never* owned the (Masonic Hall)

Ryde meeting with which Dr. E. Cronin mixed himself. It is again false that "I owned the two opposed meetings (Temperance Hall and Masonic Hall) at Ryde." No doubt Mr. C. D. Maynard was misinformed. I did strongly deprecate the violence against Dr. Cronin, though I blamed him from the first more than Mr. Darby did. But Dr. Cronin never so much as thought of leaving fellowship. Yet when they could not put him out, they invented the fiction that his mistake at Ryde meant that he went out! and on this the Park Street party insisted till Kennington yielded to his being (not "put," but) "declared out." . . . Let me say to Mr. C. D. Maynard that one of the most active and valued leaders of his own party told me a few years ago, that *he* (and he was not alone among their wiser men) thought worse than I did of the Park Street proceedings, the real cause of our anomalous state since 1881. Did not this involve a duty? (From "Why many saints were outside the Park Street of 1881," new edition, March 29, 1905, by W. Kelly. 5c. Obtainable from C. A. Hammond, London, or from: W. F. Knapp, 120 West Maple Ave., Denver, Colo.)

*Mr. Darby Denounces the Exclusion Act of Abbott's Hill*

Five extracts from "Letters of J. N. Darby," Vol. 3, relating to Ryde, and Ramsgate, and to the Divergence of 1881.

The state of things forced me to act in this matter alone; and when Dr. Edward Cronin gave expression by an overt act (at the Masonic Hall meeting, Feb. 9, 1879) to what was going on (i. e., Independency and New Lumpism at Ryde, Isle of Wight—Ed.), and I knew to be going on, for a long while, and he sent me word, I had a full correspondence with him, friendly, but telling him what I saw to be the working of his act; and it was not till all remonstrance and reasoning was useless that I ceased the correspondence, and told him so. Those who backed him up in evil are responsible for a great deal.—Pau, France. June, 1879. (Page 4).

My Dear Brother,—I do not think you see the bearing of Dr. E. Cronin's act (at Ryde). It was not that he broke bread with you or any other isolated Christian. That, and I said so and was reproached for it, might pass. One might desire confidence and fellowship in such actings, but if done in the unity of the Spirit there was no wrong in it. But at Ryde there was a meeting (at Temperance Hall), owned right or wrong by the other gatherings in the Island and elsewhere, and he went down, while saying in London that it was only to follow what he considered a movement of God (at Masonic Hall), declaring to others that he went also to give testimony against the gathering (at Temperance Hall) that was already there—in fact, setting up something (the Masonic Hall meeting) apart from it. This entirely altered the character of the act. As to the unity of the body, I feel no difficulty as to scripture or the position of the brethren . . . Mr. Andrew Miller's new book, "The Brethren,

Their Origin, Progress and Testimony," I have not seen, and, strange to say, I never heard of it until three days ago. I never in my life asked anyone to come among brethren. But the principle of scripture is as plain as possible. There is one body *on earth*, of which all are members. They do not heal in heaven, nor preach, nor use any of the gifts spoken of in 1 Cor. xii. "If one member suffer, all the members suffer with it:" that is *not in heaven*. The body will be perfected in heaven (Eph. i. 23), but it is practically always considered as *on earth*, and formed there: "by one Spirit we are all baptised into one body." And this was clearly down here. Acts ii.—November, 1879. (pp. 61, 62).

As to the act of exclusion (of the six Guildford Hall brethren, Aug. 31, 1879) by Abbott's Hill (at Ramsgate): I look upon it as I always did as an act of wickedness, a false pretense to be the discipline of God's house when it was a violent party act: it was not even truthful. If it was a discipline which had God's glory, the holiness of God's house and righteousness as regards evil for its motive, as that discipline should, how can they talk of withdrawing it in grace (they should in grace be allowed to confess and correct it, for no assembly decision is infallible, and unanimity is not necessary—Ed.) when other people objected: does grace mean giving these up? Other saints not engaged in these questions in any direct way were unanimously struck with the spirit of their conduct from their own documents. I knew some of those concerned in it, which made it worse . . . And they have haughtily refused to meet upon the ground of common failure and confession (i.e., refused to cease breaking bread—Ed.). Mr. . . . says it is the Lord's matter. The act was his, not the Lord's: that it is the Lord's to judge it I admit; but people can know by His word whether it is right or wrong before He manifests Himself. Yours etc.—1880. (Probably written in March, or at least prior to Aug. 24, 1880. pp. 91, 92).

My Dear Brother,—My letter to Mr. . . ., though private, concerns us all. There is a principle at work which puts external unity before righteousness—uses unity to hinder righteousness (Was it unrighteousness for Abbott's Hill to continue breaking bread after confession of their wrong? "So let him eat." Heb. x. 25; 1 Cor. xi. 28—Ed.). Now to me righteousness goes first. I find, that in Romans ii., let grace be what it may in sovereign goodness, it never sets aside righteousness . . . The course of Abbott's Hill, Ramsgate (in excluding the six G. H. brethren, Aug. 31, 1879, which they confessed to have been wrong, on Aug. 24, 1880—Ed.), I

was convinced, was wicked, I was so convinced from the beginning; and it was not a mere mistaken act, but a course pursued, and I could not own them (not even after their repentance and solemn confession went back to the first cause and very beginning of the Ramsgate controversy! in August, 1879! and they wrote, "We also now *see* and *acknowledge* that we were *wrong* . . . on Aug. 31, 1879."—Ed.). The question goes far deeper than local claims: whether christian profession, and so-called unity, to which in its place I hold thoroughly as ever, as plain scriptural truth, is to go before righteousness—God's claim to fidelity to Him . . . I do not think that any church theory, however true and blessed when walking in the Spirit, can go before practical righteousness. Such is the substance of my letter as to principles, what I have gone on all along . . . Affectionately yours in the Lord. April 20, 1881. (pp. 184, 185).

Some pretend to be an expression of the assembly of God when their acts prove that they have no sense of the Lord's presence in their midst. To admit their (Abbott's Hill's) pretension, would evidently be to deny the presence and action of the Spirit of God, for such walk by human intelligence, and override conscience. This is what happened at Ramsgate, and a division (*The Divergence of 1881*) was the result. All was inquired into in London, and three meetings with a week's interval were held (at 57 Park Street, London, in April and May, 1881) on the subject, and every facility was given to arrive at a correct knowledge of facts, in order to come to a conclusion according to God, and this was not by any preconcerted measures, plans, or arrangements, but simply through God's intervention in rather a remarkable way. Many . . . wished to set aside the decision arrived at (by 57 Park Street, to recognize Guildford Hall instead of Abbott's Hill at Ramsgate; considering it to be an act of independency) on that occasion, and to walk in their own way: hence the reason of the present trouble. The principles involved I have endeavored to show to a certain extent. It is scarcely necessary for me to inform you, that the above inquiry was forced upon the assembly in London through a letter of commendation from an assembly in (Guildford Hall, Ramsgate, County of) Kent where the difficulty arose; it was necessary to come to a decision, because all means during several months had been used to induce the opposing ones (Abbott's Hill) to humble themselves (i.e., to cease breaking bread—Ed.), but without fruit.—Translated from the French. Nov. 26, 1881. (p. 247).

J. N. D.



Both Mr. J. N. Darby and Mr. W. Kelly seem to almost ignore the written confession made by A. H. on Aug. 24, 1880, nor do they explain their reason for doing so. If their continuing to break bread was the reason, we see no unrighteousness nor even any harm in their continuing to do so, after their repentance and confession. If, as Mr. G. Balding says, "On Aug. 24, 1880, A. H. wrote to G. H.: 'We also now see and acknowledge that *we were wrong* in the Notice which *excluded you* from amongst us, believing we *ought not* to have taken church action under the circumstances . . . We would affectionately suggest that we should meet together for *common humiliation*, confession, and prayer, during this week; and *break bread together* the coming Lord's day,'" we cannot understand or explain why Mr. Darby still continued to use, more than seven months later, such harsh terms in speaking of A. H. in the above extract from page 185, dated April 20, 1881; but we give the facts as circulated in print at the time, and we have searched diligently to discover some other reason for The Divergence of 1881 besides the poor excuse that the brethren at Abbott's Hill continued to break bread, and have found none. But, if there be any reason, or whatever other mistakes any may have made, all of this prejudice, party strife and confusion and failure was confessed and buried, at the historic and hallowed Reunion of 1926, as related further on, in Chapter XII.

*Mr. C. E. Stuart Favored Allowing Guildford Hall to Return*

The following letter by the late Mr. C. E. Stuart to Mr. W. Blatchley, of London, purports to state what were the original differences in the Ramsgate trouble, but it is entirely mistaken as to what was the final cause of the division:

"The Ramsgate matter arose out of the Ryde sorrow, respecting an attempt to start a new table at Ryde in connection with us all but *not* in fellowship with the one we owned in that place. In principle it was the attempt to make *two* bodies to *one* Head, and so attacking fundamental Church truth."

The question of dealing with that was for a time hotly contested in London. Those subsequently called Guildford Hall, at Ramsgate, felt it ought to be dealt with. Those subsequently called Abbott's Hill (Ramsgate), did not quite agree with that. They divided. The Guildford Hall party was hasty in action. That, all admit. But their judgment was correct, as London shortly owned by dealing with it (Aug. 23, 1879. Ed.). The Ramsgate Company, now divided into Guildford Hall and Abbott's Hill, the latter (Abbott's Hill) proceeded to shut out the former (Guildford Hall)

from fellowship without giving them any notice, or opportunity, or certainly any sufficient one, to reconsider their hasty act.

Brethren generally felt that Abbott's Hill's act in thus shutting the door was *sharp* practice, and waited for some months to see if she would own that, and a way be found for reconciliation. Had all supported Abbott's Hill in her course the Guildford Hall company must have been shut out for ever; for the former required a condition to which she could not conscientiously and rightly submit.

In this state of things it became necessary for other companies to look into the matter. That was done. First by Hazelville (London), then by 57 Park Street (London), and by others. And, as it was commonly felt that Guildford Hall, though she had acted hastily, had sufficiently acknowledged, that, and had desired, and had sought, reunion with those at Abbott's Hill, in a right way, to which the latter refused compliance; brethren, I say, felt that they could not support Abbott's Hill in her course, which implied the shutting out for ever of the Guildford Hall company on an unrighteous ground. They, therefore, refused to own Abbott's Hill as the company at Ramsgate on true Church ground, but saw no reason to refuse Guildford Hall. Those who fell in with this refused Abbott's Hill. Those who did not, continued to support her.

Now the Blackheath assembly supported Abbott's Hill, and therefore got out of fellowship with those who disowned her.

One more remark. I have omitted to state that whilst Abbott's Hill at the first refused the thought that the matter should be dealt with,\* as soon as London did act, she turned round and accepted it,\*\* thus accepting what Guildford Hall had urged, but at the same time keeping the door shut on Guildford Hall. Conduct this,—was such as I need not characterize.”

C. E. S.

Mr. Stuart says that “the Blackheath assembly supported Abbott's Hill, and therefore got out of fellowship with those who disowned her,” but Blackheath always insisted that they never “supported” Abbott's Hill in any way, so this was not the cause

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\*This refers to the stand they took, up to and including their rejection of the action of 57 Park Street in dealing with Dr. E. Cronin and at the same time disowning 145 Cheapside as a channel of communication between the London meetings, Aug. 19, 1879. (Ed.)

\*\*This refers to their acceptance of the action of Kennington, London, in dealing with Dr. E. Cronin and at the same time acknowledging and using 145 Cheapside as a channel of communication between the London meetings, Aug. 23, 1879. (Ed.)

of the division, as is generally supposed by those favoring 57 Park Street; and it is remarkable that, even as late as in 1926, a certain London gathering issued a circular which also mistakenly attributed the division to the same cause as C. E. S. did, so long ago. Blackheath did not accept Abbott's Hill in 1881, nor until several years later, and therefore it is not possible that that could be the cause of the divergence of 1881, and, consequently, neither could it be said that the rejection of Abbott's Hill by 57 Park Street was the cause of it. The truth is that the rejection of Abbott's Hill was never opposed by Mr. Kelly and those with him, for a booklet entitled "A Fresh Testimony," published about 1881, strongly attacking Mr. Kelly, admits on page 55, that, "It (Abbott's Hill) has not been owned by London, not even by those that reject Guildford Hall." And also on page 57, "but none acknowledged Abbott's Hill." The meeting at Blackheath declared in their circular of November 28, 1881, and which was signed by Mr. Kelly, "We shall not accredit Abbott's Hill till godly confidence is truly restored."

From all of this it will be clearly seen that the three immediate causes of the Divergence of 1881 were:

(1) Park Street's unyielding insistence on the approval of their reception of a Letter of Commendation from Guildford Hall whereby they recognized them and disowned Abbott's Hill.

(2) Blackheath's unyielding protests against the recognition of Guildford Hall by 57 Park Street.

(3) Guildford Hall's unyielding insistence that Abbott's Hill must dissolve fellowship with each other and apply to them individually, confessing that "their position had been false, their course evil, and the table iniquity."

The following copy of a letter from Mr. J. N. Darby to Mr. C. H. Mackintosh, dated November, 1881, and probably written from the beautifully and healthfully situated seaside town of Ventnor, 11 miles southwest of Ryde, may prove of interest in this connection. Please note that it says that those who "attacked Guildford Hall" "had to give up Abbott's Hill," not that "they supported Abbott's Hill and therefore got out of fellowship."

November, 1881.

Dearest Brother:

Thank you very much for your very kind note. I need hardly say how very thankful I was to know you were clear (as to Ramsgate).

I find the great thing is to get enough above circumstances to be occupied with Christ in His full grace; you cannot if your conscience is not clear, but it is our business to be occupied with grace and Christ.

I said to an ex-clergyman who came to see me, and, knowing Mr. W. Kelly, was afraid of taking any step, not

knowing what it might come to in the future, that there was no future for the Christian, but Glory; that he had to do with God's will at the moment; and all the rest was in God's hands; and must be left to Him, it is a great truth, and He has settled it all already.

I do trust dear Mr. Miller (i.e. Andrew), may get clear; he is (clear) as to Abbott's Hill; but Satan has made great efforts by means of those who had to *give up Abbott's Hill* as evil, and were sore about it, to save their retreat by attacking Guildford Hall.

But patience and exercise of conscience will do nobody any harm. *Nobody defends the first acts of the Guildford Hall party*, it was a mistake from false notions; and their adversaries, in a party spirit, profited by it cleverly, but without heart or conscience. The attempt now made to support them (i.e., G. H.'s "adversaries.") by Mr. W. Kelly and his friends only re-acts as a testimony as to them—but enough, God has all the rest arranged, I know not how.

Three brothers according to the flesh, clergymen, have lately come out, the youngest argued a bit, and was preaching for an Evangelization Society, and then rather inclined to loose (open) brethren, but God cleared him as to everything. They are very simple; and two at any rate, have gift.

My illness, and the seeming close approach of death has been more than blessed to me. I feel in quite a new way I belong to the other world. The Truths all abide, but my spirit is over the river. I am a great deal better, and for study work up to it as usual, perhaps not quite for so long a time. But all, even religious services, belong to this world, and so are temporary, but the Father's love, is, I trust, everything. I believed it before, and, in a certain sense, acted upon it, but I am in that company now; I always was; but now seem consciously dependent upon God to live or to die; what is eternal is our portion, and Christ fills it.

Mr. H. H. Snell and Mr. Chas. Stanley visited Mr. Andrew Miller. It will be a great trial to him, because he thought himself wiser in keeping things at a distance. I did not doubt, for more than a year before Dr. Cronin's affair, nearer two, I believe, for it preyed on my spirit before I left America (in 1877), that it was a systematic demoralization that was going on. Mr. G. V. Wigram had given up all as hopeless. I could not, while the Lord was there, otherwise I should have left Brethren then, as to which I was very deeply exercised, but I felt it was not faith (see John x. 12, 13); from that I have never swerved, only I felt sure a positive present duty was there due to God, and He has



not failed. As it was going, I prayed that He would maintain His testimony to Christ and His truth as He has brought it before us, and I feel that souls are in a far more healthy state than two years ago. We must only leave all to God, and there are things calculated to give deep sorrow. I must close, dear Brother, and with many thanks, for your kind note, and an affection I heartily reciprocate, trusting you may fully find the Lord has guided you to Harrogate, and kind remembrances to Mr. and Mrs. I.

Ever affectionately, Yours in Christ,  
(Signed) J. N. DARBY.

This Divergence of 1881, and "The Grant Divergence of 1884," and "The Tunbridge Wells Divergence of 1909," have been called "the causeless divisions." But it is an occasion of deep gratitude, and thankfulness to God, that this Divergence of 1881 was healed and cancelled 45 years later, at "The Reunion of 1926," as recorded further on, in Chapter XII., at the close of this History. (See "A Chart of the Seven Sections of the Brethren," on page 734.)

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## CHAPTER VII

### THE GRANT DIVERGENCE

(in America)

(1884)

One of the things the Lord hates is stated to be, "he that soweth discord among brethren" (Prov. vi. 19).

From time to time grave schisms have occurred in the professing Church of God; and, it is no easy matter to collect reliable facts of any schism that has happened, so as to present such a review of it (or of them) as may enable sincere Christians desirous of knowing God's mind concerning the attitude to be observed, to form a just and fair judgment, consistent with carrying out the exhortation, to "depart from evil," and to "follow righteousness, faith, love, and peace, with them that call on the Lord out of a pure heart" (2 Tim. ii.).

In all this, however, we should do well to heed a remark made by beloved Mr. John Nelson Darby to another devoted servant of Christ, the late Mr. William Trotter, author of "Plain papers on prophetic subjects," and other helpful papers. It was this:

"The secret of peace within, and of power without, is to be occupied with good; ever and always to be occupied with good."

This remark, Mr. Trotter observed, left a lasting effect upon him.

In this spirit, therefore, we can remember the exhortation contained in Acts xx. 28,—to

"Take heed, therefore, unto yourselves, and to all the flock of God. . . ." for, the heart of the good Shepherd takes in nothing short of the *entire flock*.

All along the path of faith, and all down the stream of time, it has ever been the object of the enemy to attack, in one way or another, that which is manifestly of God. It will be so to the end (Rev. xi. 7; xii. 17 etc.).

A.D. 1881-1884.

We need not, therefore, be surprised to learn that about 1881-1884 a further sustained attack, in the form of a sorrowful schism, another divergence, was introduced among the people of God, who seek honestly and truly, to be "gathered unto the Name of Christ."

The consequences of this schism still remain; so that, now and again, in various parts of our planet, the matter has to be faced, by those, at least, who desire to act towards it in such a way as is pleasing to God.

*Mr. F. W. Grant's Theories are Publicly Refused*

Croydon Conference, 1881.

It was late in the year 1881, that the last public Conference was held in England, at Croydon, at which it was possible for the late revered Mr. John Nelson Darby to be present. He had reached his 81st year, and was getting so infirm, that it was patent to all he could not be much longer amongst us.

Many brethren, realizing this, and who had derived incalculable benefit from his oral and written ministry in the past, came from all parts, many of them from long distances, to secure once more, if possible, the privilege of his closing ministry.

Among those from America was the well-known, now late, Mr. F. W. Grant, of Plainfield, New Jersey.

Attention at this Conference was especially drawn to him by an unseemly clashing with our aged brother over some novel points of doctrine which Mr. F. W. G. sought to evolve. When the venerable servant of the Lord, Mr. Darby, declined further controversy (ever unprofitable, especially where the *will* asserts itself), Mr. F. W. G. withdrew, conspicuously, and demonstratively, from the room, instead of showing, under the circumstances, the subjection becoming a "younger" to an "elder," especially *such* an "elder."

This was, truly, an unhappy incident; but the late Mr. J. B. Dunlop of Canada, however, was enabled to effect a reconciliation between them at the close of the meeting. But, alas! as one has truly observed, this episode marked an *assumption* by Mr. Grant, of a new and unfortunate role, among the Christians with whom he had hitherto been happily associated.

The writer of these notes well recalls a friend telling him of an interview he had had with Mr. F. W. G. during the latter's stay in England at this time, in which he stated very definitely that it was his *intention* to publish a paper on Sealing by the Spirit; but, before doing so, *he would await* Mr. J. N. Darby's departure "to be with Christ," as the paper would be contrary to what was generally held, and to what was certainly taught by Mr. Darby himself.

MR. F. W. GRANT

Before proceeding further, we will offer a few remarks concerning Mr. F. W. Grant, who, notwithstanding whatever may be said in the following observations, was for a

long time acknowledged as an earnest and indefatigable laborer in the Lord's vineyard.

He was born in the Putney district of London, on the 25th July, 1834; and his conversion was occasioned by the reading of the Scriptures himself, and not through the instrumentality of others.

He was educated at King's College School, London, with the expectation of securing a position under the government in the War office. Not being able to secure the necessary influence for this, he went to Canada when he was twenty-one years of age.

At the time he came to Canada, the Church of England was opening parishes in the new parts of the country; and he was, consequently, examined and ordained to its ministry, without having passed through the regular College course for the purpose.

His diligent perusal of the literature of the so-called Brethren, resulted in his leaving religious "systems" (as the denominations were called).

He moved, afterwards, to Toronto for a time, and subsequently went to the United States of America, where he lived in the city of Brooklyn, and then in Plainfield, N. J., till his death.

The deep desire of Mr. Grant's heart was, to make Christ more precious; and to make God's Word more loved, and more studied. He made a significant utterance shortly before his departure. Sitting propped up in his chair, with the Bible open before him (as was his custom through the days of weary, helpless waiting), he turned to one beside him, and with deep pathos, glancing at the Scriptures, said, "Oh, the Book, the *Book*, the BOOK!"

For many years he had been a diligent student of the Book of Psalms; and was immensely impressed by the form in which they were written, their division into a pentateuch, the Acrostic form of a number of them, their evident relation to one another in the various groups. His further studies of the Scriptures led him to find the same divine harmony throughout them. He produced "The Numerical Bible;" and was the author of works increasingly valuable in those days, entitled "Facts and Theories as to the Future State," "Genesis in the Light of the New Testament," "The Spiritual Law in the Natural World," "The Crowned Christ," and "A Divine Movement," which are some among the many other valuable books and pamphlets from his pen, and which have had an extensive circulation on both sides of the Atlantic.



He passed up to be "with Christ," at Plainfield, New Jersey, on the 25th day of July, 1902, on his sixty-eighth birthday.

*Mr. Grant Forces His Rejected Doctrines Upon Others*  
April, 1882; Sept., 1883.

Mr. Darby passed away April 29th, 1882 (aged 81); and Mr. F. W. Grant launched his tract in September, 1883, entitled, "Life and the Spirit."

Regarded, hitherto, as a safe teacher, and possessing gifts of no ordinary kind (especially of a controversial character), he now commenced his career of promulgating his theories; *new* ones, compared with what had until now been generally accepted as orthodox and sound.

A limited number of the tract above referred to was printed and circulated (so it was said) mainly among those who were leaders in the American Meetings, and who might be receptive to them. This, naturally, drew from them, replies more or less extended.

Mr. F. W. G.'s aim, as he plainly indicated to his friend Mr. J. H. McNairn of Toronto, who warned him of the evil of his determination, was, to gain over laborers; and, through them, the flock.

"Mr. Grant told me," wrote Mr. McNairn, "as he spoke to me of what he proposed to do, that, at first, the new teachings would only be communicated to certain ones, who would be indoctrinated with them, and could then teach others also. Thus, a new school was to be established, by what seemed to me a subtle procedure; and, I protested."

It should, perhaps, be pointed out that the doctrines advanced up to this time, not appearing to affect, directly, the fundamentals of Christianity, might, in themselves, have occasioned no very great difficulty. But, *lacking a spirit of forbearance*, Mr. F. W. G. turned a deaf ear to the protests and misgivings of very many truly godly brethren on both sides of the Atlantic, who had the glory of Christ at heart, in the welfare of the flock of God.

Indeed, the late highly respected Dr. Christopher Wolston (brother of the late "W. T. P. W.") expressed the general feeling, when, in a letter to Mr. P. J. Loizeaux of Plainfield, New Jersey (where Mr. F. W. G.'s home-meeting was), he remarked:

"Now, as to the views themselves, while he held them privately, or, at least, only let them out occasionally to individuals, they might be borne with, and every effort made to deliver him personally from them. But when, in spite of repeated warnings and remonstrances, he promulgates them in print, and sends them far and wide, and challenges

their acceptance by God's saints, as truths to be received as His truth for His Church, it is another question entirely;—it becomes a heresy,—and he a heretic; for he gathers a party around himself by these views, and makes *division* or *heresy* in the Church of God."

*Mr. Grant is Besought to Cease from His Divisive Course*

It may be well to insert at this juncture, copy of a letter that was addressed to Mr. W. G. Heney, which substantiates in some measure our foregoing remarks. (Mr. J. W. "passed away" only a few years ago, at an advanced age.)

*It was written in 1887*, and serves to show how one was delivered from Mr. F. W. G.'s unhappy influence in this respect, through his own words; and how really inexcusable was the course he persistently pursued, with his co-partisans, in effecting a most needless division, and a further scattering amongst God's people.

Ontario, Canada,  
Jan. 3, 1887.

Dear Brother:

Our conversation (i.e. with Mr. F. W. G.) was as follows:

I said, the question they differed on was not of much importance. I said, he would not use it in the gospel. I also said, he would not use it in visiting Assemblies.

He said, he would not. I said, "I suppose I might be in your company a month, and you would not mention it."

He said, he would not, that he only let it be known to the leading brethren, and the reason why he got them printed was, because it was much handier than writing.

I asked him why he would differ with his brethren over a question of so little importance?

I said, "I believe you were acting in the flesh."

I said, "You and Mr. Darby differed before."

He said, we did, but I gave up to him.

"Yes," I said, "and if Mr. Darby was in Montreal in this trouble, you would have given up to him, because he was an old '*father*.' Cecil was equal with you in years, and you thought you would stand him a battle."

I begged him to give it up, and come on some way of settling it.

I said, I was expecting Lord Cecil this evening, and if he had anything to say in regard to settling the trouble, I would let him know. I asked him if he would not give it up?

He said, "How could I?"

I said, "If you would write some tracts and give them to those who have gone with you, and tell them that you be-

lieve that fellowship with their brethren would be of more importance than the question they differed on—”

He paused a while, and said, “It would be only encouraging this thing, that a man must say just what suits his brethren.”

I can well understand our responsibility in contending for the faith, or anything else that would be profitable, for the edifying of the body of Christ, but to contend for a thing which he says he would not use in the gospel, or in visiting Assemblies, I don’t see how he can place himself among the evangelists, pastors, and teachers, when he would fall out with his brethren, and suffer them to be broken to pieces for a question he counts of *so little importance*.

How little it reminds us of the Good Shepherd, who gave his life for the sheep, and left orders to feed his sheep and lambs.

I asked him if an Assembly had power to put out a heretic? He said, they had: if not, why was the Church in the Revelation rebuked for keeping them there that held wrong doctrine?

I remain, etc.,

JAMES WOOD.

1883.

Mr. F. W. G. issued, as already stated, his tract entitled “Life and the Spirit,” in 1883.

He then proceeded to prepare a revised and enlarged edition (“Life in Christ and Sealing with the Spirit”), which proved, in the estimation of those able to judge, to be as unsatisfactory as its predecessor.

*All Exhortation and Entreaty is Refused by Mr. Grant*  
May, 1884.

It was before the printing of this latter pamphlet, that he was entreated not to publish it; and the letter signed J. W., of which we have just given a copy, clearly showed that there was *no pressing need to rush into print*. As early as the beginning of May, 1884, Mr. F. W. G. had been personally entreated in the matter by a laboring English brother, *Lord Adalbert P. Cecil*, who also warned him of the strong feeling that prevailed among his English brethren concerning it, inasmuch as the course he appeared intent on pursuing would certainly bring about a breach of fellowship with them.

Plainfield Conference, Aug., 1884.

In August, 1884, a Conference was held at Plainfield, New Jersey. Lord A. P. Cecil, accompanied by Mr. Alf. Mace, on their way for a preaching tour in Canada, stopped there. At the end of the Conference, Lord Cecil noticed Mr.

F. W. G. (whose purpose seemed unchanged), reading his manuscript to a group of brethren; and he urged him to suppress it. Mr. F. W. G., apparently annoyed, stated he would publish it, whatever the consequences. Some who were present asserted the words he used, were, "Publish I will, though we are smashed to pieces." This statement, however, is disputed by some of his followers. Whatever the exact words were, however, his *attitude at the time*, and before and after, cannot, alas! be doubted. And the word had gone out among his supporters, that, "Grant is the teacher, now that J. N. D. is gone."

Montreal, Sept., 1884.

Shortly after the above named Conference, Lord Cecil and Mr. Mace, in Sept., 1884, renewed gospel preaching in Montreal, Canada, which had been begun early in July, with evident blessing. Mr. F. W. G.'s new views, however, which were now spread openly through his tract being thrown in amongst the saints at Montreal, where he had secured a few strong partisans (Messrs. J. James, E. S. Lyman, etc.), necessitated lectures to Christians. These were delivered by Lord Cecil on such subjects as "Calling and justification," "New birth and Eternal life," on accepted lines, to meet the F. W. G. theories.

### *The Formation of the Grant Party*

Nov. 5.

On November 5, after the prayer Meeting, followed by an address by Lord Cecil on 1 Timothy i., he was told by Mr. F. W. G.'s partisans that they had had enough of his side of the question, and it was time the other side was heard.

It was now felt that *this showed that a "party" was being formed on Mr. F. W. G.'s views.*

Nov. 6.

On November 6, three meetings followed, Messrs. J. James and E. S. Lyman advocating Mr. F. W. G.'s ideas; Lord Cecil, Messrs. W. C. Baynes and Alf. Mace, replying.

Soon after this came a letter addressed to the Montreal Assembly from Mr. F. W. G. (through Mr. G. Smith), containing two inaccurate and very misleading statements. They were to the effect that (1) Mr. J. N. Darby remained to the last in love and fellowship with those who differed from him; and (2) that Lord Cecil differed from both Mr. J. Alf. Trench and Mr. J. N. Darby in what is, in fact, the main foundation of his own (Lord Cecil's) view.

As to the first (1), it was known that J. N. D. was so indignant at some remarks of Mr. F. W. G. at the Croydon Meeting, that Mr. Dunlop besought him to see him and



speak to him after the meeting. (We have already alluded to this incident.) As to (2), a tract was already in circulation made up of extracts from Vol. 31 of the "Collected Writings" (J. N. D.'s), showing that these brethren were in harmony on Mr. F. W. G.'s contested point.\* "The Anointing and Sealing of the Christian with the Holy Spirit" (4d. G. Morrish), contains ten extracts on this subject from this volume 31.

All this was, indeed, very sad, and indicated how actively the enemy was at work, seeking in one way or another, to further the scattering of the already too scattered sheep.

Nov. 13.

Hearing further of the disturbed condition of things among the Christians in the Montreal meeting, owing to his persistent course, he, Mr. F. W. G., uninvited by the Assembly, proceeded there on Nov. 13 (Thursday).

Nov. 14, 16.

The following evening, Nov. 14 (Friday), while a lecture was being given in the Hall where the Assembly met, he held a meeting himself in the house of one of his zealous supporters; and again, the following Lord's day, November 16, when the gospel was being preached in the Hall.

We will now quote Mr. F. W. G.'s own words, given as written by him under date of *November 27, 1884*, to Mr. Edward G. Mauger of Plainfield, for the purpose of self-vindication. He wrote:

Nov. 13, 14, 15.

"On Thursday, November 13, I arrived, and found things even more threatening than I anticipated. My papers were openly denounced as heresy, and there had been already meetings to enquire into them. . . . On November 14 (Friday), they had a lecture announced for Mace, to which many felt they could not go, on account of the course he was pursuing.

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\*Failing to produce honestly disagreement between them on this doctrine of "quickenings and quickening together with Christ," he did not hesitate in a Tract—satirical beneath notice—to cast suspicion on the Editor of this Vol. 31 by stating in fact, "I must until I have more knowledge refuse to regard them as really his (J. N. D.'s) own," for the very obvious reason that "they are in plain contradiction to numerous passages" not "of his other writings" but to those of one who, unable to support an untruthful assertion, denies the authenticity of the writer—now departed! For help, to see the errors of Mr. F. W. Grant's teachings, see list of papers in the volume, "Index to Collected Writings of J. N. D.," under: Adam; Dead to sin; Flesh; Justification; Law; Liberty; Life; Eternal Life; Nature; Peace; Power; Righteousness; Romans; Sin; and Spirit. Also see "Deliverance from the Law of Sin" (3c), and "Deliverance from Under the Law" (1856) (6c), by J. N. D. (Bible Truth Depot, 1112 N. Taylor Ave., St. Louis, Mo.).

A few gathered at J. James's house, therefore, that night for a reading; and we went into the question of life and sealing. November 15 (Saturday) was the business meeting at Mr. Baynes,' and there. . . I met Mace and Cecil.

"I explained I had not come to push any views of mine (!), but in the hope of averting division. To which Cecil replied, That I was already fomenting it; that there had been an Assembly Meeting last night, and I had held another, schismatical, at a private house at the same time."

The late Mr. S. Ridout asked, "Was our brother's motive in going to Montreal, a right one?"

Surely, Mr. Ridout knows that it is not within our province to judge "motives." To some, the outcome appears to have been anything but right. But, we read, that by God, "actions are weighed."

Nov. 15.

On this date, November 15 (Saturday), Mr. F. W. G. said he would hold to his book *though we were broken to pieces*; and yet he had come to Montreal to make peace and avert division!! More than 28 years later, a circular caused Mr. P. J. Loizeaux to give, in a letter, what he claimed to be F. W. G.'s exact words.

*Copy of Part of a Letter to Mr. George Smith of Montreal, by Mr. Paul J. Loizeaux, Dated, New York, July 20, 1913*

My dear brother in Christ,

Inasmuch as in the leaflet you sent me you have made use of my name, I will tell you what I heard Mr. Grant say on that occasion. Holding up his pamphlet, he exclaimed, "Brethren, I believe my pamphlet is the truth, and if the truth breaks up brethren, it is time that they should be broken up . . ."

Yours sincerely in Christ,

PAUL J. LOIZEAUX.

Yielding to Mr. F. W. G.'s request, the Christians at Montreal now arranged that the Assembly should come together on November 17 (Monday), to look into the word as to these matters.

Nov. 17, 18, 19, 21.

That night, November 17 (Monday), as also November 18 (Tuesday), November 19 (Wednesday), and November 21 (Friday), were devoted to this purpose; and Mr. F. W. G. availed himself of the opportunity of attacking certain *alleged* views of Lord Cecil's.

Ottawa, Nov. 22.

On November 22 (Saturday) Mr. F. W. G. occupied himself, during the interval between these special meetings, by going up to *Ottawa*, with Mr. Lyman, to proselytize. Against the wishes of the gathering there, he persisted in holding

“party” meetings in the homes of his sympathizers; and succeeded in winning over about a dozen of the saints.

Ottawa, Nov. 23.

On November 23 (Lord’s day), towards the close of the meeting, a local brother proposed, strongly supported by Mr. Lyman, that Mr. F. W. G. should be permitted to make his defense, he having been charged with heresy; and that the Assembly should come together in the afternoon, as Mr. F. W. G.’s visit was brief. This proposition was instantly rejected, as, the enquiry was still going on at *Montreal*. Failing in this, a brother announced a meeting in his house for the afternoon, at which Mr. F. W. G. would be present, and any who wished could see him. Another meeting was held at this brother’s house in the evening, during the preaching of the gospel a few doors higher up.

Montreal, Nov. 23.

On this very day, November 23rd (Lord’s day), at Montreal, after the breaking of the bread, Lord Cecil spoke on Paul’s Epistle to the Colossians; and, as many testified, to edification and blessing.

During Lord Cecil’s remarks, Mr. J. James, *the prominent partisan* of Mr. Grant, walked out of the meeting; and, when remonstrated with at a brothers’ meeting afterwards, for this disorderly conduct, he stigmatized the admonition as “*twaddle*.”

Sad to say, this kind of behavior appears to have been *in keeping with Mr. J. James’s whole course*. His remarks contained in a letter dated December 18th bear this out. He says: “As for Montreal, I doubt not it is the deliverance we have been praying for, for more than ten years.” This same person (Mr. J. James) tells us, “that in the very endeavor to keep the unity of the Spirit, he is forced into a place of separation” (!!). (See *Circular, Craig Street. Dec. 19*).

*These statements, written within 24 hours of each other, should be seriously weighed*, for he was one of the chief agitators in this trouble. (He afterwards left the “Grant” party, and *drifted into Open Brethrenism*. So much for his being “forced into a place of separation.”)

Montreal, Nov. 25.

On November 25th (Tuesday), Messrs. F. W. G., E. S. Lyman and C. Crain returned to Montreal. *This was the last night of these unhappy and fruitless debates*. Certain extracts from Mr. F. W. G.’s writings were read, and the impossibility of making consistency of them was pointed out, whereupon Mr. F. W. G. told the reader of the extracts, that he would not “bandy words with him.”

Nov. 26.

On November 26th (Wednesday), a prayer meeting was held.

*A Public Protest Quotes Mr. Grant's Errors*

Nov. 27.

On November 27th (Thursday), "many" decided to issue a *Protest* respecting the future status among them of Mr. F. W. G. as a teacher, according to Romans xvi. 16, 17.

Nov. 30.

On November 30th (Lord's day), this *Protest* was read; after which Mr. F. W. G. affected to feel "unworthy of the honor conferred upon him, in being permitted to suffer for Christ and the truth, for truth he was assured it was; and would stand by his book word for word."

And, after all, there had really been no need for this so-called "suffering."

Mr. J. James gave out, afterwards, there would be a meeting at *his own house that night*, it being now manifest that all fellowship in the gospel was at an end; and he announced other meetings for Mr. F. W. G.

Dec. 3.

On December 3rd (Wednesday), at a prayer meeting, Lord A. P. Cecil, after two or three had prayed, gave an address, quietly and deliberately, applying his remarks generally, and to the conscience. He referred to the necessity of, not only confessing sin, but of forsaking it, basing his exhortation on 2 Chronicles vii. 14, 15; 1 Cor. i. 10, etc.

Whilst he was speaking, the meeting was interrupted by the walking out, of Messrs. H. Hammond, J. James, F. W. Grant, C. Crain, E. S. Lyman, and several sisters.

Why did they do this, seeing that Charity "*beareth all things*" (if there was really anything to bear)!

Dec. 5 &amp; 6.

On the 5th and 6th of December (Friday and Saturday), Mr. F. W. G. left the town, on a visit to Lachute, Cumberland, Ottawa, and Carleton Place.

*Proposal of Dec. 10, Following Protest of Nov. 27, 1884*

Montreal, Dec. 7, 10.

On the 7th of December (Lord's day), a meeting of the Assembly was called at Montreal, for December 10th (Wednesday), when it was proposed that:

"It being now manifest that the Protest of Brethren of November 27, against the doctrines of Mr. F. W. G., as brought out in his late publication, 'Life in Christ and sealing with the Spirit,' has failed to produce any retraction, but that, on the contrary, Mr. Grant is still maintaining the attitude he assumed when the Protest was read; i.e., that he would hold to every word he had therein written; and, as the admonition has failed to check the *determined course of schism*, he is still adopting, the Assembly gathered to the Name of the Lord in Montreal believe the time



has come when the only course left is, to obey the command of the Apostle given in Titus iii. 10, 'a man that is a *heretic*, after the first and second *admonition*, *reject*.'

"Before, however, rejecting him, and remembering the long-suffering and grace of our Lord, and His patience towards us; thinking, too, of the solemn effect everywhere, an act of discipline would cause to the Saints, the Assembly gathered to the Name of the Lord in Montreal do hereby give him this last admonition, in which he is exhorted to think of the glory of the Lord, and of His love to His people as the Good and Great Shepherd, who are now so divided on account of this unhappy tract, spread in their midst; he is earnestly exhorted, therefore, and admonished to withdraw this tract, and to cease spreading the evil views mentioned in the Protest.

"The Assembly, also, do most solemnly admonish Mr. F. W. Grant, together with Mr. John James, Dr. E. Trenholme, Mr. Henry Hammond, Mr. E. S. Lyman, and Mr. C. Crain,\* for disorderly conduct in turning their backs upon the Lord and His Assembly, gathered to His name for prayer and exhortation, on Wednesday evening, the 3rd December, in leaving the room when the word of God was being spoken upon. 1 Cor. xiv. 40; 1 Thess. v. 14." (Mr. F. W. G.'s partisans dissented to the above.)

Ottawa, Dec. 12.

This was taken to Ottawa, where Mr. F. W. G. was, on 12th Dec., and given to him by brethren Messrs. J. O. Robinson and Geo. Smith, accompanied by Mr. Alfred Mace. Mr. Grant threw the letter on the settee, saying it was the act of a faction. Mr. Mace, having pointed out that *unanimity* did not, of itself, constitute Assembly action, and said it was a solemn thing to treat it with contempt; to which Mr. F. W. G. replied, "I do treat it with contempt." After a pause, the brothers visiting him, rose, and went out of the house.

Montreal, Dec. 17.

On December 17 (Wednesday), the Assembly at Montreal came together to know what answer Mr. F. W. G. had returned. The particulars being given, it was decided that *the only course left* was to declare him no longer in fellowship.

At this meeting, the same defiant attitude was maintained by Mr. F. W. G.'s partisans, totally disregarding the fact that they themselves were at the same time under rebuke for disorder ("Are ye not carnal, and walk as men?" says Paul).

Mr. J. James said, for himself and his co-partisans, nothing remained now but to separate.

#### *A New Party in Craig Street Makes a Division*

Dec. 18, 19.

They held a meeting the next day, December 18 (Thursday); and issued their circular, December 19 (Friday), to

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\*All of these brothers are now "with Christ."

which Mr. F. W. G. adds a letter, commenting on the four heads of his doctrine, on which the Protest of the 38 brethren was based.

Craig Street Meeting, Dec. 21.

On December 21st (Lord's day), a separate (another) Table was set up in *Craig Street*; Mr. F. W. G. having counselled "that if two of them had faith,—to do it; and to those that were of a fearful heart (referring to Gideon), to go home; he could not tell them to go to the Natural History Hall, as *that was no longer the Lord's Table*."

Note the climax of Mr. F. W. G.'s course; *his dictum*, that Natural History Hall Meeting, *because* of their action *towards himself*, that "*That was no longer the Lord's Table!*"

*The Proposal and Judgment are sent to Plainfield*

Before announcing the decision arrived at, on December 17 (Wednesday), at the Lord's day morning Meeting, at the Natural History Hall, Montreal, or acquainting other Assemblies, it was deemed advisable to *communicate with Plainfield*, where Mr. F. W. G.'s home was.

A letter was accordingly sent to the Plainfield Assembly.  
Dec. 21.

On December 21st (Lord's day), when gathered around the Lord's Table at the Natural History Hall, the following announcement was made:

"That the judgment of the Assembly (i.e. at Montreal), in reference to Brother Grant, has been communicated to the Assembly at Plainfield, where Mr. Grant resides, to seek their fellowship in the action; and, after hearing from them, it will be generally announced."

*The Proposal and Judgment are Finally and Formally  
Approved and Adopted*

Montreal, Jan. 4, 1885.

This attempt to secure the cooperation of his home gathering at Plainfield, New Jersey, proved futile; for on January 4, Lord's day, the answer received from Plainfield (with two dissentients) declining to uphold the Montreal Assembly's decision, was read to the (Montreal) Meeting, and it was decided that the judgment of December 17 (Wednesday) *could not be revoked*, no solid reason having been advanced for so doing.

Mr. F. W. G., therefore, and the Seceders meeting in *Craig Street* upholding his, what has been termed, schismatic course, were announced as no longer in fellowship with those meeting at Natural History Hall.

## COPY OF PROTEST

(Nov. 27, 1884)

1. Mr. F. W. Grant teaches, "That Old Testament saints are 'in the Son,' by virtue of being quickened with the life that is in Him;" *pp. 13, 14* (of Mr. Grant's tract, "Life in Christ, and Sealing with the Spirit"). But there is no proof from Scripture that eternal life in the Son (John xvii. 3) was given at all in the Old Testament, He being then in the Elohim, not yet manifested, though in Himself He was ever, the eternal life with the Father, as all receive. Moreover "in the Son" is shown from John x. 30-38, to signify *oneness*; it being, there, oneness between the Father and the Son; and in John xii. 24; xiv. 20; xvii. 20, 21, as regards *us*, to mean *oneness with Him* in Spirit, life, and nature; and involving *union*; which could not be for any till redemption was accomplished, figured by the Corn of wheat, *one* with it—the children of one family, *one* with the Son, He being their one life, before God and the Father, and He one life in them, making them one family before the world.

2. Mr. Grant teaches, *p. 6, line 20*, "It is maintained in this paper that our place in Christ is the inseparable accompaniment of eternal life in the believer, and his, therefore, from the first moment of quickening;" "consequently, the believer is born at once into eternal life in Christ." Then Mr. Grant says, *p. 26, line 21*, "As to sealing with the Spirit, the doctrine here maintained, is, that in Scripture it is connected with the faith and confession of Christ risen and glorified, rather than with appropriating faith in His blessed work." (His work is "the gospel." Eph. i. 13. Ed.)

This not only puts a slight on the atoning *work* of Christ; but (wrongly) shows that the moment we are born again into eternal life in Christ, we are sealed with the Spirit; there is, therefore, NO INTERVAL OF TIME BETWEEN NEW BIRTH AND SEALING, which he shows there is, in other parts of his book (*see p. 6*). EITHER, THEN, REPENTANCE MUST PRECEDE NEW BIRTH, OR ELSE COME AFTER SEALING, which is a totally unscriptural thought (*See Acts ii. 37, 38; iii. 19*).

3. Mr. Grant asserts, *page 8, line 12*, that Romans vii. is the experience of a saint, already a Christian, already justified, already sealed (*compare p. 56, line 12 from bottom*), seeking holiness, power over sin, and fruit for God (*See also p. 67, lines 13-23*).

4. Mr. Grant practically denies the normal condition of a Christian, by a reasoning away of Scripture to mean exactly the opposite of what it says (pages 60-62), in stating in fact, that a Christian may be justified and not know it, may have peace, and not know it, may have the Holy Ghost, and yet be in bondage (Comp. Rom. v. 1; 2 Cor. iii. 17; John xiv. 20).

(As already stated, this *Protest* was read (at Montreal) on Lord's day, November 30).

## OBSERVATIONS

Having followed this sad matter to its *climax*, we would now add a few additional observations, and items of information, bearing upon this humiliating defection.

It is well to note that what was objected to was, not that Mr. F. W. G. held a different view of one or two things to that held by most of his fellow Christians, any more than Mr. Holden is said to have done on one point, Mr. Patterson on some other point, or many others on the question of baptism. But, he worked out, and developed, and pressed "*a complete system of doctrine*" which was considered by many matured brethren, old in "the faith," as "affecting fundamentally the subjective side of Christianity." *For this reason he was besought not to rush into print.* He also put forward some disturbing views of "local unity," causing thereby trouble in the Toronto Meeting; and his teaching on "propitiation and substitution" was very questionable. It was, evidently, felt that by means of this system of doctrine, Mr. F. W. G. with his partisans, were actively engaged in *forming a party* among the believers with whom he had been long associated; and, in result, as we have seen, its climax was reached in the hastily formed meeting at Craig Street, Montreal. It has always been remarked, in England as well as America, that "Grant showed fight," and some, of the older generation of his sympathizers, still manifest the same spirit, and they say: "Grant's teaching is needed."

Some objection has been raised, to the Assembly at the Natural History Hall, Montreal, taking up the matter at all, on the ground that the Plainfield meeting was "the only place where the matter should have been raised," as it was the Assembly with which Mr. F. W. G. was locally connected.

Technically, this may be right; but it does not appear that Mr. F. W. G. formally objected at the time to Montreal considering the question. The fact was, his papers had already been thrown into the midst of that Assembly (where he had some strong adherents), and it was felt this necessitated some kind of action to shelter the flock in that place. Moreover, before taking final action, it cannot be overlooked that the Montreal Meeting communicated with Plainfield as to their decision, but the latter meeting (like Plymouth in the B. W. N. matter) proved itself to be *so completely under Mr. F. W. G.'s powerful influence*, that they appeared to be paralyzed into inaction, and refused, consequently, to fall in with Montreal. Indeed, we have the late Dr. John Lawrence's word for it, as to one, at least, perhaps the principal, of the Plainfield leaders' position, namely, the late truly beloved Mr. P. J. Loizeaux. Dr. Lawrence says:

"Talking with P. J. Loizeaux at the time on the subject of F. W. G.'s doctrines, he admitted to me that he could not



understand his teachings: but that he (Mr. G.) was right on so many things, he accepted the rest on F. W. G.'s authority." (!)

We will now proceed to give a "Recapitulation of the teachings of Grant," etc., as stated by the late Dr. John Lawrence, of Glen Alto Lodge, Rome, Georgia, U. S. A., taken from his brief published paper entitled "The Grant Heresy." We do so partly because it presents the matter in a concise form; and partly because Dr. Lawrence was "long conversant with it and its source." He truly says, "So few living are acquainted with the source and history of this Schism, and therefore can form no true judgment of the case." He states, "I met Mr. F. W. G. for the first time at the Brantford Conference of 1875 or 1876, and, at his request, spent ten days with him at Toronto, and on our visit to Guelph. What struck me was, his great desire to discover some new views of Christian doctrine. His brother Robert, although possessing a much less active mind, followed in the same train."

Dr. John Lawrence further, adds that from personal knowledge, "When the simple word of God was presented against the theories of Grant, it was scorned by Grant, and rejected by his followers, who afterwards formed Craig Street, and who, as a whole, were the embodiment of bitterness." He also points out (and this is very grave) that *"a very significant feature of the Schism at Plainfield and Montreal, is, that in both cases it was led and engineered by men who afterwards showed their true colors, and took independent ground, separating from the Grant company also."* (!).

It is not to be wondered at that Dr. Lawrence gives as his conclusion, that, "My solemn conviction is, that Grant was righteously dealt with; and remained, in God's sight, a schismatical man to the day of his death."

How truly it becomes us, in all things, to see to it that we are acting with "a single eye" to Christ's glory; for, surely, we have to deal with a powerful enemy, especially when presented "as an angel of light," and are "not ignorant of his devices"!

The following is from "The Grant Heresy," by Dr. John Lawrence.

## RECAPITULATION OF THE TEACHINGS OF GRANT PRESENTED FOR ACCEPTANCE BUT REJECTED BECAUSE WITHOUT SCRIPTURAL WARRANT

### GRANT'S DOCTRINES

1. Old Testament Saints had "Life in the Son."  
(Life in Christ and Sealing with the Spirit).

2. Driven by the flat refusal of all scripture to support his theory, he took the ground openly that Old Testament Saints had "Life in the Son as God," claiming that the Son is always looked at as *God* in John's gospel.  
(Letter answering enquiries, F. W. G., Mar. 17, 1885. Somerville, Printer, Brantford, Ont.)

3. The experience of a quickened or exercised soul of Rom. vii. is said to be the experience of a sealed soul.

(Life in Christ and Sealing).

4. Quickened souls have forgiveness and peace without the knowledge of either, and have the Holy Ghost even though in bondage.

(Life in Christ and Sealing).

5. Propitiation is limited to the same persons as substitution.

### SCRIPTURE

1. Without a word of support in scripture. All scripture as to "Life in the Son" is confined to saved ones since Pentecost. 1 John v. 20.

2. This is contradicted by John i. 14, and John v. 26 shows that the Father has given the Son to have life in Himself (*as man*) and thus He is mediatorially the source of life to His own—see also John vi. 57: x. 17: xii. 24: xiv. 19. The O. T. Saints were not in Deity, in the Elohim.

3. Rom. vii. is the experience of a soul learning its need, which it finds met in Christ, and not in itself; and which puts it by faith in Rom. viii.

4. We are not forgiven, justified, or in Christ, by the quickening knowledge of our lost estate in Adam, but, by the peace-giving knowledge of our salvation through and in the last Adam, Christ Jesus, when, believing, we are sealed.

5. Propitiation is for the whole world, 1 John ii. 2. Same as the ransom, 1 Tim. ii. 6. While substitution is for every one who feareth God and worketh righteousness, Acts x. 35. Or who wills to do His will, John vii. 17.

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Mr. F. W. Grant on his past course in later years, and in his last illness.

### IN LATER YEARS

If you had to pass through the same trouble again would you have acted the same?

Answer: No, it would be altogether different.

Question: Why not now?

Answer: It is too late.

### IN HIS LAST ILLNESS

If you had to pass through the trouble again would you have acted the same?

Answer: I trust the Lord would have given me more grace.

## THE INTERVAL OF TIME

In Acts viii.; x.; xix., and Eph. i. 13, instances are related which prove that there is *an interval of time*, long or short, between new birth and sealing with the Holy Ghost. We know that Acts is transitional, but that does not alter or nullify the facts, which are exactly as the word of God states them to be.

*The Samaritans*

"They believed Philip preaching the things concerning the kingdom of God . . . When they (Peter and John) were come down (from Jerusalem) . . . they laid their hands on them, and they received the Holy Ghost." Acts viii. 12-17.

*Cornelius*

"There was a certain man in Caesarea called Cornelius . . . A devout man, and one that feared God with all his house . . . Whosoever believeth in Him (Christ) shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Acts x. 1, 2, 43, 44.

*The Disciples at Ephesus*

"Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost . . . And when Paul had laid his hands upon them, the Holy Ghost came on them." Acts xix. 1, 2, 6.

*The Ephesians*

"In whom ye also trusted, after that ye heard the word of truth, the *gospel* of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Ephesians i. 13.

Against the above scriptures, Mr. Grant placed Rom. viii. 9, "Now if any man have not the Spirit of Christ, he is none of His," but this verse means that "he is not in Him," or, as the N. Tr. reads, "he is not of Him." He is not a Christian in the true or full sense of the word.

## REUNION WITHIN EASY REACH, BUT LOST

Thirty years later, from 1912 to 1925, through the mercy of God, the inestimable blessing of an earnestly longed for Reunion of these brethren was offered to them, but was lost, because the manifestation of christian forgiveness and grace on both sides fell a little short.

We will give an extract or two from a letter written by a Dutch brother of good repute (I. H. Voorhoeve, The Hague, Holland, dated December, 1921), whom the writer met with a great many years ago. It is addressed to Mr. . . ., of Paterson, N. J., U. S. A.

"One can rejoice that, in 1912, many brethren of the 'Grant' meetings publicly expressed their regret, that in 1884, when the separation occurred, a rash step was taken by them, in beginning a new Assembly, separated from the brethren with whom they had been till then gathered in the name of the Lord: and that this action was not conformable to the patience, longsuffering, and forbearing one another in love, which the word of God inculcates.

"It is also a cause for gladness, that both immediately upon this, and also later, some brothers, and several meetings in fellowship with us, openly acknowledged that on our part, action against Grant was not taken as it should have been; inasmuch as a serious act of discipline had been carried out; although there was no unanimity; and this, indeed, in a meeting where the person put under discipline did not reside. . . .

"Although one can thankfully acknowledge all this; it must, nevertheless, be said that one cannot walk in fellowship with the Grant brethren, as long as they have not decidedly made known their attitude with regard to their party action. . . .

"Without reserve, one can declare oneself wholeheartedly in agreement with what many brethren in fellowship with us, in America, have already acknowledged; as also with that which, in April 1885 was written in the name of about 40 working brothers of the Continent of Europe, to the Assembly which exercised discipline against Grant; viz. that on their, that is on our—side a lack of prudence and patience was evident; and that serious faults were committed in the exercise of discipline. *But—faults in discipline can never justify the setting up of a new table beside the existing table of the Lord.*"

A brother, the late Mr. Joseph Reader, of Canada, wrote, in a paper entitled "Unity," as follows:

"I, for one, own that for many years, I was ignorant of the real state of things in 1884; and regret the proceedings at Natural History Hall (Montreal). That, however, does not mean, now we are mercifully set free from the trammels of ecclesiasticism, that one can go over to a position which completed the division, and savors of schism;



or accept a system of teaching that penetrated unrevealed things which belong to God.

"Moreover, what is happening, professedly to prevent a further scattering, will probably culminate in another division. If 'we build again the ruined places,' without giving up everything that has caused desolation among us, will not God again 'throw down'? (Malachi i. 4). Let us go to the root of the trouble 'that we come not together unto judgment.' If this suggestion cannot be entertained, there only remains, as a brother has aptly put it, the writer's ink-horn of Ezekiel ix., for the foreheads of exercised souls, who sigh and cry. Enoch walked with God. Let each do the same, 'till He come.'"

*In a letter to Mr. I. H. Voorhoeve, the late Mr. Samuel Ridout of Plainfield, N. J. (a Grant sympathizer), on Jan. 8, 1925, says:*

"We believe that in 1884 many of us, before the division, had the common thought that *WE* had the Table exclusively, and must not suffer it to lapse a single day. This we think may have had something to do with the haste of breaking bread, without intermission, at Craig Street, Montreal."

[This, we would observe, is quite possible. It seemed to have been the thought with the Abbott's Hill section, Ramsgate, England, on Jan. 1, Feb. 5, Mar. 1 and Sept. 28, 1880, and in their refusing to receive the Guildford Hall brethren (Messrs. Jull, etc.) back *en bloc*, which led to the Divergence of the year 1881.]

Mr. Ridout continues: "I think Craig Street probably broke bread the Lord's day following their cutting off, in order to preserve 'the continuity of the Table.'"

This may be: but there was the spirit, the "bitterness," behind it all; and *Mr. F. W. G.'s dictum* to support it, stating that Natural History Hall was "*no longer the Lord's Table.*" Mr. Ridout goes on to plead,—"*was Natural History Hall right in putting away Mr. Grant as a wicked person, and to make such a refusal a test of fellowship! That, dear brother is the sole question which put us apart.*"

As to this, we need only to refer to the history of the matter given in the foregoing pages; and to the decided reply of the Continental brethren, given farther on. Mr. Ridout then criticises the Basle letter, which, he says, makes "the reception of saints that of individuals, and not the recognition of Assembly unity." His plea is thus for recognition of Assemblies' Letters of Commendation.

We recall, here, Mr. J. G. Bellett's remark, that brethren always made a distinction between "individuals" and "communions."

The letter of Mr. Ridout was supported by *seventeen* names; and was forwarded by the late Mr. Hughes Fawcett. It was followed by another personal letter by Mr. Ridout, dated May 10, 1925, remarking specially as to what constitutes, or characterizes, *the Lord's table*, and that no one company can claim the exclusive possession of it. (Evidently the first teacher to make a difference between the Lord's table and the Lord's supper was Mr. R. F. Kingscote, who died in 1893. He wrote the pamphlet, "The Distinction between the Lord's table and the Lord's supper." (Price 3d. G. Morrish.) The truth is that there is no difference).

The letter of the seventeen was replied to in a communication, signed by "R. Brockhaus" and "I. H. Voorhoeve," from Elberfield (Germany) and The Hague (Holland), dated May 12, 1925. The following few brief extracts therefrom, we properly and necessarily confine solely to the subject of what was said and done in 1884.

#### *The Elberfield-Hague Letter*

"*Craig Street*, through its 'sudden and radical step' *has made the breach*, which might have been avoided by a suitable dealing with the matter, and by patient waiting on the Lord. . . . Although it, therefore, may be true that the first cause of the painful and humbling separation is to be sought in the action of N. H. Hall; yet *Craig Street bears the responsibility for the breach*; and, with *Craig Street*, all that joined with them . . . thus separating, not only from N. H. Hall, but also from all assemblies, which were in connection with N. H. Hall. That was, not only a *fault*, it was a *transgression of a clear, divine principle, and an act in opposition to the truth*. . . .

"How could we henceforth receive, as you suppose, letters of Commendation from *Craig Street*, etc., as heretofore? For the same reason it suffices not to speak of a 'hasty action' of *Craig Street*, and to say 'most of us deplored it at the time. . . .'

"One must always come back to the point where one left the right path. Abraham went *'unto the place*, where his tent had been at *the beginning*, unto the place of the altar, which he had made *there at the first*' (Gen. xiii. 3, 4). . . . Did N. H. Hall make the exclusion of F. W. Grant a test of fellowship? No, it became so first through the step taken by *Craig Street*. The present position proves this. Although, on our side, it has been repeatedly acknowledged that N. H. Hall had made a serious mistake (we did so, as is well known, in 1885), no advance has been made . . .

"We observe, with thankfulness, in your letter, your decided attitude towards Open Brethren (in refusing them),

and your condemnation of the views and teachings of the so-called Raven Brethren. . . .”

The desire and hope for a healing of the Grant Divergence has been talked about, and an occasional circular letter issued, for over twenty years; but few if any of the meetings now in the Reunion of 1926 would permit any public teaching among them of the errors that the man in Romans vii. has the Holy Ghost, or that the Old Testament saints had eternal life in the Son.

### *THE SCOPE AND SERIOUSNESS OF MR. GRANT'S ERRORS*

The following remarks by our late esteemed brother *Mr. W. J. Lowe* may not be without interest. In his “*Preface*” to his book in reply to Mr. F. W. G., Mr. Lowe says:

“Personal affection for him, reciprocal too (I say it with thankfulness to God) hindered me for long from saying anything at all . . . But warning and entreaty, on the part of many, have been expended on him in vain. . . . But he cannot expect his brethren to follow him without first inquiring, in the presence of God, whither he is leading them.”

Again he says, “Mr. Grant’s published statement makes it appear that this (i.e., a certain private letter which grew out of previous correspondence) is the only letter I wrote, which is far from being correct. My first letter was in June last: the second, end of September, both containing earnest and affectionate entreaty to pause and weigh these things in the presence of God. Others acted similarly. When, at length, the larger tract appeared, I wrote again, after a considerable interval, on December 23rd, 1884, and in another tone; for I felt the time for mere entreaty was passed.”

The following is a few pages from the conclusion to the book called “*Life and Propitiation*,” by Mr. W. J. Lowe, which place before the reader in the briefest possible way the principal of Mr. Grant’s errors.

### *LIFE AND PROPITIATION*

It has been loudly asserted and often repeated, that Mr. Grant’s tract does not touch fundamental truth. . . . There is not a truth of Christianity which is left intact by this system: all is modified, if not nullified, as far as its living power in the soul goes.

*Is it faith that is spoken of?*

God owns an undeveloped ‘germ’ because of the strength he foresees it will gather under His hand.

*Is it justification?*

It is taken out of its proper, scriptural connection, misinterpreted and misapplied, through mixing up Romans

and Colossians. It is so far severed from faith, that the knowledge of it in the soul is rendered problematic; 'the real sentence as to it was when Christ rose,' His resurrection being the justification of all for whom He died; 'we come under it when we believe,' but whether we know it or not is another matter. And besides, as a result of the special doctrine as to 'propitiation,' God's sovereign elective grace is so presented as to cloud it, for Mr. Grant, reasoning upon the value of the substitutionary sacrifice, states that 'you may say it is *sufficient* for the whole world. In itself it may be of value enough, but available it is not;' and again, 'You cannot say the work is done for all if it be not so.'\*

How different to the Apostle's words in 1 Timothy ii. 3-7! Could an evangelist penetrated with this corrupt doctrine that the provision made in atonement is 'sufficient for all the world' but '*not available*,' go forth honestly and say, '*Whosoever* will, let him come'? What becomes of the words in Romans iii. 22; 'righteousness of God by faith of Jesus Christ *toward all*.'

*Is it peace with God in Rom. v.?*

This, Mr. G. would tell us, is the peace Christ made on the cross; so that a soul may have it and not know it.

*Is it forgiveness?*

This is half severed from righteousness, which is itself, by reasoning upon it, reduced to a human level. And forgiveness is only appropriated to the soul that is quickened, so that it is left to get the knowledge and enjoyment of it as best it may. And it is told that in a certain sense forgiveness is 'the very opposite of justification.' This agrees with the way in which 'repentance' is spoken of.

*Is it substitution?*

It is all confused, so that the sinner's blessing is set above God's glory; propitiation in its full meaning is evaporated and gone.

*Is it deliverance?*

A soul sealed with the Holy Ghost may yet be in bondage, and striving after holiness under the law; and this is sought to be proved from the *scripture*, as indeed all the rest.

*Is it the seal of the Spirit?*

This is disconnected from faith in the *work* of Christ, and made to go with faith in His Person only, as risen and glorified.

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\*For the various errors of F. W. Grant mentioned here, see page 59, and other pages, of his book entitled, "Life in Christ, and Sealing with the Spirit" (out of print). (Ed.)



*Is it eternal life?*

It is universalized and lowered, and made to be merely eternal and divine, while bereft of the relationship which scripture presents as characterizing it, and consequently of the affections and responsibility which go with the relationship. Its communication to us is separated from Christ's death\* and from His place in glory, in spite of the most positive declarations of the word of God. And this is the mainspring of the doctrine; for the distinction between Christianity and Judaism is touched in the Person of Christ, and is really obliterated.

When we think of what is at stake, should it not open our eyes to the nature of this attack of the enemy of souls. . . .

It is the double manifestation of God's love as stated in 1 John iv. 9, 10, that is attacked by this system—LIFE and PROPITIATION. As to each of these truths, the distinctive doctrine of John, both in the Gospel and Epistle, is positively set aside and destroyed. . . .

But the doctrines, disastrous as they are, fall into a secondary place when compared with the habit of *reasoning* evidenced by these writings. They are on the high road to *rationalism* . . . the mind is fascinated by *fanciful* interpretations of scripture, which foster worldliness; and one learns to like it. But, a really simple soul occupied with the Lord, and reading these writings, though unable perhaps to put the finger upon what is wrong, feels instinctively that it is not '*Christ*' which is ministered, and turns away from what savors not of things which be of *God*, but of things which are of *men*.

Forty years ago\*\* a cultivated mind allowed itself to indulge in speculation upon the scripture, with the result of falling into blasphemous doctrine as to the Person of the blessed Lord. *Now* the written word itself is the object of the enemy's assault, so as to reach the saints in their last fortress, and disarm them. 'If the foundations be destroyed, what can the righteous do!' If the word of God becomes food for *human reasoning*, instead of reaching the conscience and judging the thoughts and intents of the heart, what can be

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\*My reader will not, of course, suppose I am referring to the moral basis of it. Mr. Grant would surely insist upon the communication of "eternal life" to man having always been *founded upon* the Lord's atoning work. That, however, is not the point in question with us at all, but the way in which scripture speaks of the life which is designated "eternal life," and of the *time* and *manner* of its communication to us.

\*\*Written in 1885. See "The Plymouth Divergence of 1846."

come of the Lord's testimony in these last days, in the hands of saints who are to wait and watch for Him. . . ."

W. J. L.

Lord Adalbert P. Cecil, son of the second Marquis of Exeter, was born July 18, 1841, and died June 12, 1889. He was the author of "Short Summary's" of, Romans, Ephesians, and Colossians; "The Ruin of the Church and the Way Out of It;" "The Kingdom and the Church," etc., which are still obtainable (Morrish), and of the hymns, "Oh! the peace for ever flowing from God's thoughts of His own Son;" "Broken heart! the fountain's open;" "Thou holy One and true;" "Our great High Priest is sitting;" and, "Trembling soul, behold thy Savior," all of which are in the Little Flock hymn book.

Several pages from his pamphlet entitled, "An Answer to why Messrs. R. and H. left the Assembly, meeting at Natural History Hall, Montreal," which make clear what led up to the parting of the ways in 1884, are reproduced here. Both it, and all of the literature which it refers to, is now out of print; and as nothing fundamental is involved, will probably not be reprinted.

It is useful as showing what were Mr. F. W. Grant's teachings about being "in the Son," and the Old Testament saints having "life in the Son," as well as concerning "Unity."

#### AN ANSWER TO MESSRS. R. AND H.

In page 2 (Or page 20 of a later paper, "Papers Concerning the N. H. H. Division.") they (R. & H.) say, "The teaching of Lord A. P. Cecil, supported as it was by Mr. Alfred Mace, of first life by new birth, and afterwards the gift of eternal life for the believer, got possession of our minds, and reconciled us to the excision of the brother (F. W. Grant) who was directly opposed to this, (as we then thought) fundamental truth."

Now they know, or ought to know, that this is putting our teaching under false colors. I have never to my knowledge separated eternal life and new birth. If they had taken the trouble to look at the tract, "Eternal Life and the Holy Ghost," they would have read this, (p. 2, line 11 from bottom,) "Now the Person of God's Son, as the Eternal Life, presents Himself to the soul in a *double way*:"

"1st. He makes Himself *heard* by the soul, which up to that moment of time lay in a state of moral death, without repentance or faith or anything else. 'The soul that hears shall live.' John v. 25. 'Faith cometh by *hearing*, and hear-

ing by the Word of God.' Rom. x. 17. Thus the man is born again, 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.' John i. 13.

"2nd. He breathes into every believing soul His own *resurrection life*, on the reception of *the gospel*, as the victorious Son of God over death, as exhibited in the words, 'Receive ye the Holy Ghost.' John xx. 23. It is not till then that the believer may be said to have received eternal life in its *fulness*."

Again, if these men would only have taken the trouble to look into the paper called, "Remarks on a tract called 'Life and the Spirit,' with a Sequel," they would have read these words, "Now as to eternal life, in one sense they do have it, that is from the first moment of quickening (see the sentence preceding), for, no doubt, quickening is from the Son, who was the eternal life with the Father from all eternity. 'The Son quickens whom He will.' John v. 21. But this is not eternal life in the *full* Christian sense of it," etc., page 2.

Now I leave this to brethren to judge whether eternal life is separated from new birth. All that is said is that the *fulness* of it is not received until the reception of *the gospel* (Eph. i. 13), and till the Spirit of life of the risen Christ breathed into them sets them free from the law of sin and death. Will these brethren deny this? I answer if they do they have denied *the Christian state*. And this is what their leader calls a doctrine of double quickening.

Brethren can well understand that a man can form a pool of water from the waters of a river close by, and then afterwards let in a further and ever-inflowing supply that brings a fountain there, that shall keep the waters of that pond fresh. Will such call these two supplies, two ponds of water, or two kinds of water, as Mr. F. W. G. tries to fasten on the writer of the "Sequel," two new births, or two new lives, etc. He knows that the accusation is false. New birth and the further inflow of the *living water* by and in the Holy Ghost afterwards, are not different lives, or two new births, but life and life *in abundance*, as Scripture says. "I am come that they might have *life*, and that they might have it *more abundantly*" (John x. 10).

This leader, under cover of a charge of a doctrine of double quickening, is trying to rob his brethren of what constitutes *the true Christian state*. He denies that there is any communication of either life or the Holy Ghost in John xx. 22. (See page 72, 1st paragraph, "Life in Christ and Sealing with the Spirit.") But here the Spirit is communicated as life.

Now after these plain statements what were these men doing just previous to leaving the assembly? Why, just

trying to make out that what had been taught by Mr. A. P. Cecil and Mr. Alfred Mace was that new birth was in no sense eternal life, and that eternal life was a thing received afterwards. Now I call this positively evil. They say we thought you held that. I say, You have no right to think, you have the plain statements given in the tracts, and then you put a color on the teaching of the brother which altogether *changes* his meaning.

Who said "a soul could be born again apart from the person and work of Christ?" I know not!

And let me seriously ask Mr. R., And do you believe that Natural History Hall put Mr. F. W. G. out for a little difference as to "eternal life," such as he speaks about? Has he so forgotten the issue, or did the truth never get hold of him?

Let me tell him that it was not a difference about eternal life that was the great ground of separation from Mr. F. W. G. as to doctrine, but it was the practical denial of what "*Unity*" is. Let me turn him, as he seems to forget, to the first head as to Mr. F. W. G.'s doctrine, put forward in the *protest of 38 brethren* against it.

"1st. Mr. Grant teaches, that Old Testament saints were 'in the Son,' by virtue of being quickened with the life that is in Him (pages 13, 14). But there is no proof that eternal life in the Son (John xvii. 3) was given at all in the Old Testament, He being then in the Elohim, not yet manifested, though in Himself, He was ever the Eternal Life with the Father, as all receive. Moreover 'in the Son' is shown from John x. 31-38 to signify *oneness* between the Father and the Son, and in John xii. 24; xiv. 20; xvii. 20, 21, as regards *us*, to mean *oneness with Him* in spirit, life and nature, and involving *union*, which could not be *till redemption was accomplished*, figured by the fruit of the Corn of wheat, *one* with it, the children of one family, *one* with the Son, He being *their one life* before God and the Father, and He *one life* in them, making them *one* family before the world."

Now where does Mr. R. find here that a difference about eternal life was the great question? The point was what was *unity*, and what was not. Did he never remark, moreover, that *when "eternal life" was mentioned in the protest the words "in the Son" were carefully added*. What was insisted on was that "in the Son" signified *to be one*. Mr. Grant stood up and said, "Oneness is not a scriptural term! 'in the Son' and 'one with the Son' are not the same thing: 'In the Father' and 'one with the Father' are not the same thing" (See statement signed by John James, E. S. Lyman and others, page 8, line 12).



Again, *he said*, "Scripture teaches that *new birth is 'life in the Son.'*" If Old Testament saints were born again, then they had 'life in the Son.'" (Page 9). Again, "'In the Son' means 'life in the Son.'" (Page 14, "Life in Christ," etc.).

So here was the plain issue. Mr. F. W. G. denied that the expression which means the *unity* of the brethren, "in the Son," before the Father, meant to be *one*, and *he said that the expression signified "new birth,"* and that Old Testament saints were therefore "in the Son."

Now I say that this is a distinct denial of what constitutes the *unity of the brethren* before the Father, and I would say more, it denies that which expresses the unity between the Son and the Father! The Lord prayed in John xvii. 20, 21, "That they all may be *one*, as thou Father art in me, and I in thee, that they also may be *one* in us."

The unity was to be after the manner of the Son's unity with the Father, and the Father's unity with the Son, and the Lord prayed that they *might be one* (how?) in us!\* And yet Mr. F. W. G. teaches that this was true in the Old Testament, when Old Testament believers *could not* possibly be one, but when they were born of God. The Lord prays for it as a *future* thing that was never true till then. I say this is a distinct *denial* of the very ground brethren stand upon, *as to unity*, as far as the truth of "the brethren" goes, and beyond that it *attacks the truth* of the unity between the Father and the Son, which the terms "in the Son" and "in the Father" mean. Fancy the Father being in the Son by virtue of birth, or the Son in the Father in like manner! The absurdity of what this doctrine leads to shows its falsity.

So "Unity" in the Son of God does involve "union," though not the same thing: it was never true till Christ breathed into His disciples, and the Holy Ghost came down from heaven on the day of Pentecost. And it is not to be "in Deity," as Mr. F. W. G. teaches, but it is alone *in the glorified Man* who accomplished redemption.

It was Mr. F. W. G. who taught that to be "in the Son" signified to be "in Deity," as Mr. R. and Mr. H. well know. In the controversies that went on, he said, "The Gospel of John is the Gospel of His Deity, 'the only-Begotten,' not 'the First-begotten,' the former is exclusive, and this is the force of the term 'Son of God' all through John's Gospel. When He says 'in us' (alluding to John xvii. 21), that is

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\*Some will consider that this line is too deep for them, and may prefer to view this subject in its simplest aspect, which is that our being in the Son or in Christ is our being associated with Him (Eph. ii. 5, 6), and our being in the Father and in the Son is our being in the communion of the Father and of the Son (1 Thess. i. 1: 1 John i. 3: ii. 24), which was unknown in Old Testament times. (Ed.)

‘Deity!’” (See Statement signed by John James, E. S. Lyman, etc., page 8).

Now, that the chief point in John’s Gospel is concerning the Son of God as “the only-Begotten,” which is the term signifying His *eternal relationship* with the Father, no one denied! But that the term “Son of God” *excluded* reference to His *manhood*, was denied by those who refused Mr. F. W. G.’s new and strange theories, and they insisted, as Messrs. R. and H. very well know, that no one could be “in the Son” till *after* He had become a man, had died, risen, and was *glorified*, and that unity in the Son of God was alone true to us in this manner; yet they dare to charge us in the paper with holding union with “Deity.” They know it is a false accusation, put into their hearts by “the accuser of the brethren.” (Page 5, line 8—bottom of page.) (This accusation is even found on page 22 of a later paper, “Papers Concerning the N. H. H. Division.”)

In their quotation from the *protest of the 38 brethren*, they quote from the first head, the sentence, to suit their accusation, “‘In the Son’ is oneness with Him in spirit, life and nature, involving union,” and carefully (or dishonestly) leave out what follows, which explains all, “which could not be for any *till redemption was accomplished*, figured by the corn of wheat, one with it,” etc., the figure of Jesus as Son of man going into death!

In case of any cavil as to the term “one with the Son,” I will explain that what is meant, is figured by the fruit of the corn of wheat, one in and with the corn of wheat, and this is the great figure of the “*unity*” in *John*. Will any one deny this? This could not be till after the death and resurrection of Christ. It is not the figure of the “unity of the body,” but of the “unity of life,” as we have it in *John*.

How any honest brethren can go on, too, with a leader that in a tract makes the astounding statement, there giving as the alone ground for the separation at Montreal, that “Some of us have separated from the doctrine that the Old Testament saints had life in the Son,” I cannot understand. That is a public untruth, put forth before the whole brethren. And so both the leader and the led shirk the main question, and try to make it out to be a difference about “eternal life,” and supposing things of their brethren that they never held! No doubt this subject was touched on, and forcible reasons given against pressing what they taught that Old Testament saints had eternal life. But that was not the main question. It was what was “*Unity*,” and what was not. And I boldly say that Mr. F. W. G. denies it by his doctrine.

Mr. F. W. G. wrongly says:

"Community of life and nature, realized in dependence, and manifested in community of word and work, that is what the terms we have been looking at imply. They are the Lord's own words, moreover, as we have seen, which affirm their similar meaning when applied to Himself and the Father, 'as thou Father art in me, and I in thee, that they may be one in us!'"

"This cannot be standing," etc. ("Life in Christ and Sealing with the Spirit," beginning page 11, 7th line from bottom.)

So it is *not unity*, but *community* of life and nature, moreover it is realized in dependence, *where is unity then?* and manifested in community of word and work! It shows the writer *has no notion* of what constitutes either the unity between the Son and the Father, nor the unity of the brethren in the Son before the Father, and he also *denies the position* this gives. It is a common nature got by new birth, that is all. The *unity* and the *position* the unity gives is entirely taken away from us.

What wonder is it that these brethren, not seeing what "Unity" is, have gone off the ground, and made division.

As to what I have endeavored to teach, I have only to repeat that I have never disowned the link between new birth and eternal life, only that I have said that eternal life is *more* than new birth; hence *the gift of God*, which is *eternal life in the Son*, is only received in *the gospel after new birth*, though it may have quickened before that reception, and this gives *deliverance*, Christ breathing into the disciples His own Spirit of life at the same time. Eternal life in the Son is something outside of man altogether, in the Son in heaven.

As to Romans v. 12-21, which Mr. Harper in a most unseasonable time spoke on at the Lord's Table, I have only to repeat what a brother wrote to Mr. Radford, "Explain, 'Did *grace* reign from Adam to Moses?'" What answer could he give to that? Did grace reign under law? Is it not since our Lord came in the flesh that grace reigns? I would add, When did it reign through *righteousness*? the only answer could be, at the *cross*! Well then, lastly, when did "unto eternal life" come in? The only answer could be, in *the resurrection of Christ*, and the *glory* afterwards! The whole doctrine of the passage is going *forward*, and not going back. Adam brought in sin, death and condemnation on all his descendants; Christ, become Head, *after* death and resurrection, brought in *grace, righteousness* and *eternal*

*life* to all those connected with Him. "Death reigned from Adam to Moses. . . . The grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many. . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto *eternal life* through Jesus Christ our Lord." Do we deny that Old Testament saints are now or will be in glory partakers of these blessings? Nay. (We have doubtless more.) But we deny they stood in them then, that is all! And is this all you have, Mr. Harper, for going out?

It was diligently circulated amongst those they were seeking to influence at the time of their defection, that we denied that the Old Testament saints had any blessings in common with Christians. But again and again it has been shown that Old Testament believers were born again, and justified by faith in the promises! (See "Remarks," pages 6 and 7, and "Sequel," page 8.)

I take up the doctrine we have learned from Romans vii. Here is a party supporting a man who says that a man who cries out, "I am *fleshly*, sold under (or a *slave* to) sin," who *habitually* breaks (nay always) "*every commandment of the law*," and who cries out, "Oh, *wretched* man that I am, who shall *deliver me*!" is a man who is justified and has got the Holy Ghost! (See Rom. vii. 14, 19, 24. Compare with Craig Street Circular, Dec. 19, 1884, page 3.)

He says: "I maintain it fully, as others also have, that the man in the experience of Romans vii. is a sealed man!" "I believe," he says again, "that the experience of Romans vii. is the break-down, not of a sinner seeking peace and acceptance with God, but of a saint seeking holiness," etc. ("Life in Christ," etc., page 8: see also pages 66 and 67.)

He teaches also ("Life in Christ and sealing with the Spirit," page 27, line 5), "Thus the one born of God can never be in the flesh."

Now the Word of God teaches that "where the *Spirit of the Lord* is there is *liberty*," not when born of God. "The law of the *Spirit of life* in Christ Jesus hath made me *free from the law of sin and death*." "Sin shall *not* have *dominion* over you, for ye are not under *the law* but under *grace*." (2 Cor. iii. 17; Rom. viii. 2; vi. 14.)

Romans vii. is a man under *bondage*, under *the law*, "*sin has dominion over him*," he is *not free*. Moreover, 1 Tim. i. teaches that to apply the law to a righteous man is *misapplying it*, for it was not made for a righteous man, but for the lawless, etc. The Epistle to the Galatians teaches that applying the law to *Christians*, or to those *sealed* with the Spirit, *was another gospel*, which made the teachers of it accursed, and he would they would



cut themselves off that troubled them. Gal. i. to v. And this proves that Romans vii. cannot be the experience of a righteous man, or one *sealed*, as the passages in the preceding paragraph show.

Who is teaching contrary to the doctrine we have learned from the Epistle to the Romans? I answer unhesitatingly this teacher is doing so, and his party is supporting him.

And is this a small difference of doctrine, such as whether Old Testament saints have "life in the Son"? Mr. F. W. G. formed a party by his false doctrines of denying "unity," mixing up law and grace, Judaism and Christianity together!

Therefore:

1st. To remain with Natural History Hall is not what the Lord calls as unrighteousness.

2nd. The teaching, whether Old Testament saints had eternal life or not, was not the ground of putting away Mr. F. W. Grant.

3rd. I have shown that their interpretation of what A. P. C. and A. M. teach of life and afterwards eternal life being given is a false interpretation.

4th. There is no subjection of conscience demanded to English brethren, but the exhortation "to keep the unity of the Spirit" with all brethren!

I thank God that opportunity is given now for correcting false statements and notions, that have been circulated far and wide amongst brethren, putting the question on a *false basis* before them. I repeat that it is not merely a question as to the true nature of eternal life, which I believe most important, and hold most firmly that God in His nature and as *Father* was never known in the Old Testament, nor *the Son* who was the eternal life, for He was never *manifested* till the incarnation; God was, before Christ came, hid behind a veil. Where was "the life of God" seen in the Old Testament saint? It was never a question as to whether Old Testament saints had or had not eternal life. But Mr. F. W. G.'s doctrine that Old Testament saints were "in the Son," involved the denial of "unity," which he publicly did in the meeting, as has been shown. It is shown now, besides, that it touches the truth of the "unity" between the Father and the Son. Moreover, his practical *denial of any interval of time* between the receiving of "new birth" and the "Holy Ghost," left *no room for repentance*. (A new nature is received at new birth, "Because the carnal mind is enmity against God," and therefore it cannot repent; and it cannot be said to Christians, "Except ye re-

pent ye shall . . . perish"). There was the mixture of law and grace in his teaching on Romans vii.; and, lastly, a man had *all* the blessings of Christianity at new birth *without knowing them*, the gospel being merely the means of his apprehending what he possessed before at new birth.

By this system of false doctrine *he made a party*, proved publicly and independently in three of the largest assemblies in Canada, as also in Philadelphia, one of the largest assemblies in the United States.

By this it will be seen clearly that he caused divisions by bringing in doctrines contrary to the doctrine we had learned.

A. P. CECIL.

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## CHAPTER VII

### THE GRANT SECTION THE INDEPENDENT CLEAVAGE (1894)

Ten years after the Grant divergence, the Independent cleavage took place in the ranks of the Grant company, following three years of correspondence, discussions and conferences over the question of whether or not the principles and practices of Open Brethren had changed sufficiently (the fact is that they have not been changed at all, nor even been modified) in recent years to make intercommunion with or reception from them possible, or advisable.

This three year period, which might be described as a time of turmoil, was preceded by several years of agitation on the part of some principal men (among them Messrs. F. C. Jennings, J. H. Fleming, John James, Edward and Nicholas Mauger, J. J. Sims,\* J. R. McLaren, etc.) who had gradually become lax in their views and conduct as to reception and communion, though not to such an extent as to approve of or accept the principles of *The Letter of the Ten*. But they would, and did, have fellowship with Open Brethren who had never renounced them nor made any confession of the evil of them. These men were finally refused by the Grant company, which, in those days, vigorously denounced and contended against any introduction of those principles amongst them, and when refused, they formed a new Independent party, with followers mostly in Eastern Canada, New York and New Jersey.

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\*Mr. J. J. Sims died Jan. 17, 1933, aged 81. At 18 he was converted, and he always sought large audiences, and he helped many souls with lectures on a large chart in a large upper room at Buffalo, N. Y., in 1891; at which time the present editor was among those received to the breaking of bread, after having been interviewed by Mr. Sims. In the British Isles, among the Open Brethren, he drew crowds to his meetings in City Hall, Glasgow, and in the Buller Road Gospel Hall, Exeter, and elsewhere, in 1896. But later Mr. Sims went astray in a measure, after faith healing and some other mistaken ideas. On Jan. 15, 1933, he gave addresses to about 2000 at the Bible Institute of Los Angeles. He was the author of the helpful pamphlet, "The History of that Old Serpent the Devil" (2d), and this with some of his other lectures may be obtained from Pickering and Inglis, London.

Three Circular Letters of the Grant company, which we will for the moment only just mention and give a brief extract from each one (also an extract from "A Statement" etc. by F. W. G.), show the manner in which the firm rejection of the principles of *The Letter of the Ten* led to the announcement or declaration of their refusal of Open Brethren, and of the "Independents," and of these men or any others who persisted in fellowshiping them.

The Plainfield Circular (July 12, 1892) said: "We dare not say that we accept these statements (of Open Brethren, professing innocence concerning the principles of *The Letter of the Ten*, etc.) as really satisfactory."

The New York Letter (June 1, 1893) said: "Intercommunion with those in fellowship with Open Brethren, so-called—was *not* contemplated so long as *The Letter of the Ten* with its evil principles was allowed to stand."

The Pittsburgh and Dunkirk Circular (July, 1894) said: "We must therefore repeat that we desire it *fully* and *finally* understood that we can have no fellowship with these brethren, except they forsake the principles (of *The Letter of the Ten*, etc.) above stated."

"A Statement," etc., by F. W. Grant, said: "The fiction imposed on us at Plainfield is plain enough. . . . Can we be required to conform to *The Plainfield Circular*, when the conditions supposed by it are proved not to exist? . . . *The Pittsburgh and Dunkirk Circular* contends that such (simple, honest and godly souls) should be made aware of those things that are in question. . . . *The New York Letter* of June 1st, 1893, already defines our position much in the same way." On another occasion, Mr. Grant wrote: "Instead of a harvest-field, Scripture looks like a battle-field. . . . Truth cannot live without warfare in a world away from God."

If, it may be asked, those who were refused by the original Grant company were free and happy to occasionally have fellowship with Open Brethren, why did they not unite with them, instead of forming another new Independent company? The answer is, that, *Bethesda never changes*. If anyone comes to them, especially from amongst the Exclusives, he is, in most localities, quite unwelcome unless he accepts their loose principles and consents to their correspondingly loose ecclesiastical conduct, and he will ever be as a "speckled bird" among them. In most matters they are extremely lenient, but in other things they are legal, or intolerant—notably, concerning baptism, incipient clerisy, Congregationalism, etc., and will brook no difference of judgment, nor tolerate any deviation from their independent methods and ways, for, *Bethesda never changes*. This was the prolonged and costly lesson which the Grant company learned during these years of sorrow and severe testing. Later, the exclusives who accepted the findings of The Devon-



shire House Conference in 1906, learned the same lesson in the same manner. (See chapter on The Raven Divergence).

The three Circulars which the original Grant company issued, one year intervening between each, manifest their exercises and sore trials, and how at last they found their way through them back to their former place of separation from the leaven of Bethesdaism, and became re-established, and, so far, they profited by their mistaken experiment and the resulting chastisement, and the lesson they had learned, that, *Bethesda never changes*.

Less than three months after the Plainfield Circular was issued, Mr. William Rickard, an English brother, who apparently was speaking largely on behalf of all attached to the Grant communion (including the Stuart brethren who had intercommunion with the Grant brethren) in the British Isles, sent a letter to America, dated Oct. 1, 1892, protesting against certain things contained in the Circular in which they had said, "we shall be able to welcome them (Open Brethren) among us, as we do other Christians," and a reply was sent to him, and others, signed by 14 New York and New Jersey brethren. Though this reply said, referring to what had taken place at Plainfield: "The explanation of the *Letter of the Ten*" was unsatisfactory, and many of us were unable to believe that it could be rightfully interpreted as not meaning inter-communion," etc., yet, because of a number of other things in it which were in defense of the action at Plainfield, this reply was doubtless unacceptable to brethren in the British Isles.

Some months after Mr. Rickard wrote from England, Mr. Walter Scott came over to America, to make similar protests, and his presentation of numerous proofs of the allowance of gross evils among the Open Brethren, seems to have had an arresting effect, which effect was in turn reflected in The New York Letter. At this time, Mr. Scott was in fellowship with the Stuart brethren, but about two years afterwards (in 1905), as we shall later see in "The Scott Cleavage" near the close of the chapter on "The Stuart Divergence," he himself embarked on a course which brought him and his followers and defenders into the communion of Open Brethren. He also sought numbers, large audiences, and "a great altar to see to." ( Joshua xxii. 10, 19 ).

The New York *Letter* is not so called because of any restrictions on its circulation, for it was widely distributed, and therefore was a Circular, the same as the paper which had preceded and the one which followed it. It expressed

the conviction "that we have allowed ourselves to go too far in fellowshipping certain persons from among them (Open Brethren)." Then there came a "Statement" from the British Isles, dated Feb. 9, 1894, and signed by 13 prominent Open Brethren. In this "Statement of the thirteen," the hoped for repudiation of *The Letter of the Ten* with its evil principles was not only absent, but it was so completely ignored that no mention was even made of it, which explains the fact that the "Statement" itself was in turn ignored in America.

Almost immediately after this a pamphlet was published, entitled, "*Correspondence about Bethesda in 1892*," by an Open brother, Mr. H. G. Holborow, of Sesley, Gloucestershire, England, which he supposed would satisfy the Grant company as to the doctrinal questions, but which had the very opposite effect, for it contained exactly the same false doctrines concerning Christ which they so feared had never been judged. Mr. Robert T. Grant replied to it in a paper, of which the following is an extract.

#### SOME REMARKS ON MR. HOLBOROW'S DOCTRINE

It is a little strange that a pamphlet sent out to prove the justice of Bethesda's cause should need, in the very part which refers to *doctrine*, to be patched up with the pen so extensively, after being printed. I refer, of course, to one entitled *Correspondence about Bethesda in 1892*, and being circulated in the hope of justifying the position taken by Open Brethren.

To one or two points in it I desire to call attention, and to the sad fact that Mr. Holborow's statements are extremely bad, and defective, to use the mildest term possible, where they ought to enunciate the truth emphatically. I fancy that many of the Lord's dear people who are in fellowship with Bethesda, will hardly feel very comfortable, as they read what Mr. H. says in defense of his party. The accusation brought by Mr. Rickard reads thus:

"But what do we find was taught by the man whose name appears first to the *Letter of the Ten*, Mr. H. Craik? 'If the Lord Jesus had taken poison, would he not have died?' Another says of him, 'We have heard, and do believe, a shameful, irreverential, and vile expression attributed to Mr. Craik.' Mr. Trotter says of him, 'What he says of the Lord's humanity, leaves no room for doubt that he does, to a great extent, *sympathize with Mr. Newton's unsound views*.' Mr. Wigram, in *An Appeal*, page 8, thus writes:

"He (Mr. Craik) said with great warmth the other day, that J. N. D. and his followers made too much of the humanity of the Lord Jesus, and that he believed if the Lord Jesus had not been crucified, he would have lived to be a shrivelled old man, and have died *a natural death*; and more to a similar effect."

On page 10, and paragraph 35, Mr. Holborow says, after some words of extenuation, speaking of Mr. Craik: "He never admitted that he had been correctly reported, but explained he *uttered the phrases in question* in opposition to assertions which appeared to him to involve a denial that Jesus Christ came in flesh, and was perfectly human as well as Son of God." The italics are mine, and making due allowance for what is said in the first part of the sentence, the words italicized, involve an acknowledgment that in substance he said what was imputed to him. . . .

A lot of unhappy reasoning follows (page 180) as to what *could have happened*, but unfortunately all these things only help to hinder clear seeing for simple souls, and one fatal defect is that they leave out and ignore the *character* and *ways* of God. It is *not true* that God *could* have sent these marks of age and infirmity upon the Lord Jesus, nor the things of which Mr. Craik spoke, and one has to ask what makes these brethren write so, as to the Holy One of God, if there is not something radically unsound in their views? Why speak of things as possible to him, which were *only possible to a sinner*? The Scripture pictures the Lord Jesus growing up from infancy to perfect maturity, manifesting at each step and in every circumstance, his own inherent perfection, and there it stops; and to say that anything else could have happened is to involve the Lord in *the consequences of the fall*, and one wonders how one who owes his salvation to the humiliation of the Son of God, can do other than reject with indignation such unholy trifling. . . .

Does Mr. H. not know that the things named as possible to the Lord, could not even have happened to an obedient Israelite, if such could have been found? Decay is the way to death and dissolution, and can only be *the consequence of sin*. Yet Mr. H. says (page 18): "Mr. Craik's statements involve no imputation of sin to Christ, nothing impossible to the humanity of our Lord (! !): but he was wrong in predicting such things would without his authority." Then Mr. Craik did predict they would happen, and Mr. Holborow undertakes to defend and extenuate such expressions! Is there no leaven at work in Bethesda? Saying

such things *would* come on the Holy One of God then is no serious outrage upon the person of the Lord for "he (Mr. Rickard) has to prove Mr. C. a heretic before he can talk about Mr. Craik's heresies" (page 18). But if this is not counted heresy by Mr. H. he asserts at the end of the same paragraph that those who hold the doctrine maintained by Mr. Rickard as to the Lord's person would not be suffered in fellowship at Bethesda! !

From the above "Remarks" by Mr. R. T. Grant on the evil doctrines still held, defended and justified by Bethesda, one can readily understand the necessity for strong action, and how the Pittsburgh Circular of July, 1894, closed the case. Later, on April 18, 1895, Mr. Holborow, under pressure from other brethren, made a purported explanation of his pamphlet, which, even if it had been issued before the Pittsburgh Circular, could not have helped his cause any, for it said but little more than that, "I withdraw them (certain sections of his paper) because the language is faulty, and capable of being misunderstood"!

We will now produce the three Circulars of the Grant company.

### THE PLAINFIELD CIRCULAR

(July 12, 1892)

#### TO THE BRETHREN IN THE LORD WHOM IT MAY CONCERN: GREETING.

In response to the call sent forth to brethren to assemble here to consider the questions in connection with our relation to (so-called) "open" brethren, a large number (more than 1000) came together. We would thankfully recognize the Lord's grace in enabling us to feel our dependence upon as well as our responsibility to Him, with love also to those that are His people. Several days were devoted to the consideration of the matter from all sides, and free expression of judgment was given. The following conclusions were accepted with great unanimity, for which we give thanks to God.

As to their condition, proofs were given that there is no present association with evil doctrine, and this both from those amongst them and others outside. An authoritative circular from leaders amongst them in this country, agrees with the testimony of some well acquainted with them at Bethesda, Bristol, England, as well as elsewhere, that this is the case.

The "*Letter of the Ten*" has been, from the time when it was put forth to the present, a main hindrance to communion. In this it was stated that, supposing a teacher "were fundamentally heretical, this would not warrant us in rejecting those who came from under his teaching, until



we were satisfied that they had understood and *imbibed* views essentially subversive of foundation-truth." It is, however, stated by the leaders in Bethesda, "We do not mean that any would be allowed to return to a heretical teacher. He would become subject to discipline by doing so. Our practice proves this. We had no thought of intercommunion with persons coming from a heretical teacher when that sentence was written."

In the same way Mr. Wright's letter, at a much more recent date, affirming upon the face of it the same principle with the "*Letter of the Ten*," has been explained not to mean intercommunion.

*We dare not say that we accept these statements as really satisfactory*; and there are still others, as in E. K. Groves' more recent book ("*Bethesda Family Matters*," p. 133), which show, to our sorrow, that *all among them are not yet clear*. Yet the late statement from leaders in this country, accepted by those in Bethesda itself, together with the testimony from all sides as to their actual present condition and practice necessitate our acceptance of the conclusion, in the "love that thinketh no evil," that looseness in this respect does not now exist. There are doubtless gatherings still "open" in this unhappy way, but from these we have every reason to believe that the brethren to whom we refer are really separate. In this belief, which it is a joy to be permitted to entertain, we shall be able to welcome them among us, as we do other Christians.

We only regret to have to express our inability to go further; the insistence upon certain views of baptism hindering the liberty of the Spirit in ministry, and which becomes thus, in our judgment, a grave evil; *questions also as to the past still remaining*, with other matters of real importance, compel us, at present, to stop here. But we are thankful to be able to go thus far, and to show our sincere desire to take all hindrances to genuine Christian fellowship out of the way, as far as we can justly do it.

In conclusion, we feel for ourselves the necessity of much prayer and patience, and great respect for one another's consciences, that these desires for unity may not be used by the enemy to foster further division. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing" (*Phil. iii. 16*). "Let us therefore follow after the things which make for peace, and things where-with one may edify another" (*Rom. xiv. 19*).

(Signed by several brethren).

## THE NEW YORK LETTER

(June 1, 1893)

To our Brethren in Christ, in England and elsewhere, gathered with us to the Name of the Lord Jesus.

Beloved Brethren:

In view of the evident misapprehension on the part of many brethren in this country and elsewhere, as to the meaning and intent of the Plainfield Circular of last July (which we are free to admit was imperfectly expressed), it was deemed advisable to have a conference of brethren in these parts, to consider the subject and express a judgment as to the result of the Plainfield meeting, and the true meaning and object of the circular. Accordingly such a conference was held on the afternoon of Tuesday the 30th ult.

It was there agreed that intercommunion with those in fellowship with Bethesda—or Open Brethren, so called—was not contemplated so long as *The Letter of the Ten* with its evil principles was unjudged and allowed to stand. At the same time, godly persons, unintelligent as to their associations, ought not to be denied fellowship amongst us should they desire it.

This action is found especially necessary from the fact that certain laboring brethren from amongst us have construed the matter differently, by fellowshipping with “Open” gatherings, practically denying that there has been occasion for division in the past, and assuming that all the evil principles of Bethesda have been really judged, which we should be only too happy to learn, but of which we are sorry to say there exists no evidence.

We also generally feel that we have allowed ourselves to go too far in fellowshipping certain persons from among them, giving thereby cause for the alarm which some have taken.

Humbled through the events which have transpired among us of late years, we sincerely desire to increase in love toward all our brethren in Christ, whatever ecclesiastical position they may occupy. At the same time we realize that these are no times to grow slack, but contrariwise, increase in vigilance, remembering the promise and the warning, “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” (*Rev. iii. 11*).

(Signed by sixteen brethren).

THE PITTSBURGH-DUNKIRK CIRCULAR, IN PART  
Reasons For Our Position Toward Open Brethren  
July, 1894.

Beloved Brethren:

With no desire to re-open a painful subject, or to disturb the minds of the Lord's dear people, we believe it to be our duty to lay before you certain considerations regarding association with, or reception of, Open Brethren so called.

It is our conviction that *we cannot in righteousness, or true grace, have any association with these brethren.* Our reasons, briefly given are as follows:

*The original cause of the whole trouble has never been judged by Bethesda.* There have been denials from individuals that the meaning put upon "the Letter of the Ten" was ever intended, but Bethesda herself has never spoken as to it, never judged nor withdrawn that which has deeply wounded the consciences of multitudes of God's people.

But not only does the past remain unjudged; we are compelled to believe that *the principles then declared are still held.* In proof of this we call attention to a circular received during the past winter signed by a number of leaders of long standing among Open Brethren in England. In this paper, intercommunion with gatherings "where fundamental evil is tolerated," is distinctly disavowed; on the other hand, Mr. Wright, one of the signers of this circular, in the following letter declares the reverse;

New Orphan Houses, Ashley Down, Bristol, Dec. 19, 1883.

Dear Sir:

"In reply to your inquiry, the ground on which we receive to the Lord's table is, soundness in the faith, and consistency of life of the *individual believer.* We should not refuse to receive one who we had reason to believe was personally sound in the faith and consistent in life merely because he, or she, was *in fellowship with* a body of Christians who would allow Mr. Newton to *minister* among them; just on the same principle that we should not refuse a person equally sound in faith and consistent in life simply because he, or she came from a body of Christians amongst whom the late Mr. J. N. Darby had ministered; though on account of much more recent unsound teachings of the latter, we might well feel, a priori, greater hesitation."

I am faithfully yours,

(Signed), JAMES WRIGHT.

These two statements would be irreconcilable, were they not explained, as by a laboring brother among them in this country, to refer to two kinds of reception: where the *assembly is recognized* as clear, a person would be received from or commended to it by letter; where this is *not* the case, he is received simply as an *individual, without* being required to break with the *defiled* meeting.

We thus see that while *intercommunion* is in NAME denied it is in FACT allowed, and it is with *facts and principles*, not names, we have to do.

It is clear then that the *principles* of "the Letter of the Ten" remained *unchanged* among them. Do any question this, we can but quote from a circular letter from England recently sent out by our bro. Jno. James, of Montreal:

*Can Physical Fellowship (where our bodies are) Defile Us?*

"The whole question as to fellowship and *separation from evil* lies in this—the state of the heart. Do I, in my heart, condone evil or not? that is the point. It is not a question of *physical fellowship*, but of spiritual. If I faithfully bear testimony against an evil doctrine, *I am not defiled by communication with those who hold it*. You cannot have fellowship with, and bear faithful testimony against, an evil teaching or practice, at the same time. *I cannot be defiled* with what my heart and conscience rejects at the same time. Therefore Scripture says, 'God . . . looketh at the heart, not as man seeth.' The mistake Mr. Darby made was this: he inaugurated a system in which *physical fellowship* or intercourse was defined as *defiling*, apart from the condition of soul, or state of the heart, altogether. *If I broke bread with an assembly in which was an evil teacher, I was defiled*, notwithstanding I had faithfully opposed and exposed the evil teaching all through; and went there for that purpose, viz., to rescue my brethren. We do not so learn Christ. Of course, if I carelessly broke bread there, that is another matter; but where *an assembly is defiled*, it will not submit to faithful teaching in its midst, and will turn out the faithful one.

JOHN JAMES."

Let us place by the side of this the statement of "the Letter of the Ten." We ask which is the stronger of the two, and whether in the face of this any can conscientiously say that "the Letter of the Ten" does not still represent their principles?

#### *Statement of the Letter of the Ten*

"Even supposing that those who inquired into the matter had come to the same conclusion, touching the amount of *positive error* therein contained, this would not have guided us in our decision respecting individuals *coming from* Plymouth. For, supposing the author of the tracts were *fundamentally heretical*, this would not warrant us in rejecting those who *came from* under his teaching, until we were satisfied that they had *understood* and *imbibed* views essentially subversive of foundation truth."

We can only say that, had we been sure of what this letter from England *now affirms*, before the meeting two



years ago, the Plainfield circular would not have been sent out. That circular, violated by some, was confessedly but *conditional on the evidence given us being found true*. It called attention to the fact that *the past* was not clear, but the belief was entertained that the present *principles* and practices of Open Brethren *were changed*, and it was hoped they would be led on further to *judge the past*, and to settle other questions still remaining. So far from this they have but *ignored the past, reiterated their former principles*, and thus proved that "as their fathers did, so do they." We are therefore in honesty bound to say that we were *mised* by statements made to us at the Plainfield meeting, and that with our present knowledge that circular could not have gone forth.

We must therefore repeat that we desire it to be fully and finally understood that *we can have no fellowship* except as they forsake the *principles* above stated. As to those who are ignorant of these questions, our duty will be, in the love and grace which should ever characterize the people of God, to instruct them and expect them to act accordingly.

We need hardly say that it is only from a sense of duty we thus write. Would that all the Lord's people were united, but it must be in *righteousness*.

May the Lord touch the hearts of His beloved people that we may be all led to His feet, to enjoy His grace and maintain His truth.

Signed at a conference held at Pittsburgh, Pa., July 19th to 23rd, and at Dunkirk, N. Y., July 26th to Aug. 2nd. 1894.

S. Ridout

G. H. McCandless

P. J. Loizeaux

A. M. Scott

F. W. Grant

F. Tinley

B. C. Greenman

and fourteen others.

The following sober remarks upon the subject, by the late Mr. F. W. Grant (Author of the Numerical Bible) about this time, are deserving of our most careful and serious consideration. This pamphlet, and all of the literature it quotes or refers to, is now out of print.

## A STATEMENT FOR EXAMINATION AS TO FELLOWSHIP WITH OPEN BRETHREN

(A word of caution against reunion with them.)

John Nelson Darby was a man, and fallible: his statement of a thing in no wise assures us of its truth. Nevertheless, to the great body of truth restored to us he first in

these times gave expression; and if this be so, we may expect to find that he too, as identified with it, will be the object of Satan's attack upon the truth itself. To discredit the instrument God has used is necessarily to discredit the truth thus acquired.

The attack soon began. And here another name is as unmistakably prominent, alas, as the weapon in Satan's hand. Proof is full, and can be given in the briefest way. Benjamin Wills Newton is the person I refer to, and whose name has come before us again quite recently in such connection as to make it of great importance to understand just what it signifies. He attacked in formal "propositions" all the truth that was beginning to be revived among those being gathered out to the Lord's name, and owned in the presence of many that "he *did* seek to make a focus of Plymouth, and to have union in testimony there against the other brethren; that is, their teaching." Prophecy, the church, the gospel, were all included in this; and the methods of working were as sinuous and false, as the opposition itself was intense and bitter. All this (regarding Mr. B. W. Newton) can be proved by those who desire the proof.

Still underneath this the poison of the serpent was working, and for years had been, making it at last fully evident whence the attack came. Taught privately, and handed about from one to another, in the shape of notes of readings and lectures, it was at last secured and branded—an awful, hideous heresy as to the Lord Himself. The unhappy man shuffled, evaded, denied; at last brought out two tracts to justify himself; and in these the lie was manifest and proved against him. HE CONFESSED ONE THING AS ERROR,—THE APPLICATION OF ROM. v. 19 (FIRST PART) TO CHRIST. THE HERESY IN THE MAIN HE JUSTIFIED, ONLY GIVING IT A SOMEWHAT DIFFERENT BASIS, and reaffirmed the two tracts which he said did not contain the error he had confessed. One of these, now very scarce, I have still in my possession. None deny,—none *can* deny,—who are entitled to the slightest respect or attention, *that this attack was of Satan*. Mr. Muller himself speaks of these doctrines as "fearful errors which touch the very foundations of our holy faith." One of those delivered from them, in his printed confession asks, [If this be true,] "What becomes of the blessed doctrines of grace? what becomes of the glorious gospel of God's salvation? what becomes of the church? what becomes of us individually? *We have lost Christ.*"

From this time B. W. Newton drops out of the direct history of brethren (so-called). He had done his work but

too well, and could henceforth be of more service outside than inside fellowship. In this way he still remains. He has modified his views sufficiently to pass for an evangelical of the ordinary type; and, when charged with his past, *he denies it*. This came out, years after this, when a Dr. Carson, a Baptist, having included him in a general attack upon the "Plymouth Brethren," Newton sent him some of his *recent* tracts to show that the charges against him were not true. Carson replied that, with the exception of his ascribing *mortality* to the Lord, he did indeed see nothing there of what he was charged with; and if he would now send him the *tracts in question*, and he found it so, he would issue a new edition of his pamphlet, exonerating him. Newton replied that he had but one copy left of the tracts in question, and that he could not spare it; if he came to London Dr. Carson could look at them; but he need not trouble about it now; the thing was too long ago for it to be worth while. Carson remarks on this, that, if *he* were falsely charged as to such a matter, instead of having a mere copy of the tracts that he could not let others have, *he* would reprint them and send them everywhere, that all might see that the charges *were* false.

Thus this unfortunate man shows no repentance still. The recent matter as to him, I must speak of later.

#### BETHESDA

As to the beginning of Open Brethren, I shall be as brief as I can be to be understood. They sprang out of the refusal of Bethesda, Bristol, to meet the demand of brethren for the public examination of Newton's doctrine, and rejection of those coming from him at Plymouth. Of all the sorrowful history, much of the detail we cannot perhaps now clear up; but some things are not denied, and may be counted certain. There was a letter, signed by ten leaders, which was forced upon the meeting for acceptance, or they would cease to labor among them. There was to be no examination of the tracts in question, no extracts to be read or comments made, until they had accepted this! This "letter of the Ten" contains the well-known statement that, "supposing the author of the tracts were fundamentally heretical, this would not warrant us in rejecting those who came from under his teaching until we were satisfied that they had understood and imbibed views essentially subversive of foundation truth." Here, it is plain, *association with the evil* is not even considered. They must have "understood and imbibed," to be rejected.

Afterwards, when division had been already accomplished, and they found at last they had to face the doctrines, they condemned them. What did they then decide? "That no one *defending, maintaining, or upholding* Mr. Newton's views or tracts should be received into communion."

That is, they did then little more than what they had before declared they would do. To defend, maintain, or uphold, is one thing: association is quite another. Yet they knew that *association* was what was required to be given up; and in the face of all that had been urged about it, they *must* have intended not to comply with this. And this is confirmed by a letter from Mr. Craik, written after this judgment, in which he says (though in answer to a question as to the former letter of the ten), that "in all ordinary cases, and as a general rule of action, persons coming from a known heretical teacher would not be received among us except on the understanding that they had renounced his errors, and relinquished the body among whom the false doctrine was taught and maintained."

Now, if this be true, and yet this condition of reception were *not* enforced in the case of those received from Plymouth, the reason must have been that, after, all, Mr. Newton could not, spite of all the judgment of his views, be considered an heretical teacher of this kind. But this seems incredible: it would raise the question, one would say, of the whole matter having been seriously judged at all. Yet this same Mr. Craik makes this very distinction. In a position to have the fullest acquaintance with the views of all there, he says, "I am not aware of any among us who would regard Mr. Newton in the light of a heretic, in the sense you use the term." And so we learn of Mr. Muller that "while recording so strong an individual judgment as this" that has been given, "Mr. Muller said that he could not say Mr. Newton was a heretic, that he could not refuse to call him brother." Had he been an avowed "Socinian,"—a denier of the Godhead of the Lord,—as the writer of "Darbyism" intimates,—they would have done this, no doubt: but Mr. Newton was as little avowed as he could help, and his views, *for ten years secretly leavening those associated with him*, and now exposed, though "fearful errors, which touch the very foundations of our holy faith," were not bad enough for this. Surely now we can understand Bethesda.

But with the help of Mr. Henry Groves, himself known, by his pamphlet "Darbyism" as an ardent advocate of Bethesda, we can go further, and prove still more definitely, if



possible, the charges made against her. "Of Mr. Craik," he says, "it may be well just to observe that he had been between the years 1826 and 1828 in Exeter, under the roof of Mr. A. N. Groves," (the father of the writer), "at the time when the mind of the latter was exercised about entering the ministry of the Church of England, and which he was obliged to give up, as the Lord had revealed to him the real character of Christian ministry, and the true grounds of catholic fellowship. These truths Mr. A. N. Groves, feeling deeply the importance of, sought to impress on the minds of those over whom he had influence; so that, as Mr. Craik said to the writer, 'it was not at St. Andrews, it was not at Plymouth, it was *at Exeter* that the Lord taught me those lessons of dependence upon Himself, and of catholic fellowship *which I have sought to carry out.*' On these points Mr. Muller and Mr. Craik were *fully in harmony*, and which" [I am not responsible for the awkward English] "through upwards of thirty-six years, till the lamented death of the latter, they labored together to maintain."

So much is plain, then, on the matters before us, (and it is with reference to these that the writer speaks), that Messrs. Muller, Craik, and A. N. Groves were in definite and unbroken agreement. Now if we have Mr. Groves's own account of his own views as regards "catholic fellowship," then indeed we shall be in possession of a knowledge, as perfect as need be, of Bethesda's course. Can we obtain this? Yes, and from the "Bristol Bible and Tract Warehouse" itself. They have published the Memoir of A. N. Groves, and here, p. 523, we find the principles:

From the Memoir of the late A. N. Groves, Bristol Bible and Tract Warehouse.

Page 523. On the principles of union and communion in the Church of Christ.\*

"Should we be asked: What is to be done with errors? Are they not a bar to communion? No; unless they bar Christ from the temple of the erring brother's heart. While we hope Christ lingers let us linger, and rather be behind than before to quit, in pitiful remembrance of our own iniquities and unnumbered errors. So long as we judge Christ to be dwelling with a man, that is our warrant for receiving him, and for the charity of that judgment which declares Him not there we are responsible. But when we are fully persuaded Christ is there, we must say with Peter on his visit to Cornelius in the face of the strongest prejudices, "seeing God has given him the like gift He has unto us, who are we that we should withstand God." . . . But at all events, whatever complexity the case may assume, if we are persuaded any one is a brother, and the Lord's, we must simply resolve in the name of the Lord to live, and to bear with him, because Christ does, be

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\*Page 534, second edition (1857).

other things as they may. . . . Yet as to our liberty in Christ to worship with any congregation under heaven where He manifests Himself to bless and to save, can there be in any Christian's mind a doubt? If my Lord should say to me in any congregation of the almost unnumbered sections of the Church, 'What doest thou here?' I would reply, 'Seeing Thou wert here to save and sanctify, I felt it safe to be with Thee.' If He again said, as perhaps He may amongst most of us, 'Didst thou not see abominations here, an admixture of that which was unscriptural, and the absence of that which was Scriptural, and in some points error, at least in your judgment?' My answer would be, 'Yea, Lord, but I dared not call that place unholy where Thou wert present to bless; nor by refusing communion in worship to reject those as unholy whom Thou had'st by Thy saving power evidently sanctified, and set apart for Thine own.'

"So long as Christ dwells in an individual, or walks in the midst of a congregation, blessing the ministrations to the conversion and edification of souls, we dare not denounce and formally leave . . . for fear of the awful sin of schism, of sin against Christ and His mystical body."

A threefold cord is not quickly broken. *This* can surely not be. We have the leaders of Bethesda herself showing us how to interpret the letter of the ten and all Bethesda's action. But what, then, are we to think of all the efforts that have been made to assure us that that course was not in fact what it has been represented? Or how can the present generation at Bristol with the Memoir and Henry Groves' Darbyism side by side, FAIL to know the true meaning of the Letter of the Ten? Who will dispute this meaning now?

And now another testimony of Mr. Craik, and from Henry Groves' book once more (p. 46), which is in line with the principles of the Memoir: "Should it turn out that Mr. Newton's errors are only those of a rash speculative intellectualist, who is yet sound at heart and seeking to honor Christ, it will be no cause of regret that I have refused to have fellowship with those who have been seeking to crush rather than to recover him; if, on the other hand, it should appear that, after all his long course of service he is really an enemy to the cross of Christ, it will be no cause of regret that I have been rather too slow to believe so terrible a charge!" Now the charge was not as to Newton's state of soul, but his positive teaching. Yet a course of conduct is adopted, and the evil is allowed to spread, and division is accomplished, and why? Just because—and in full accord, note, with what A. N. Groves taught of "catholic fellowship"—the leaders of Bethesda have charitable hopes as to Mr. Newton's state of soul. A strange catholicity this, however, when for all the ruin wrought Mr. Craik has no regret; and why? "Until *George Wigram* be subjected to

discipline, I shall not feel it any cause of sorrow to be standing in separation from a body where such a course is tolerated!"

Alas, Newton's errors are slightly dealt with, because of a charitable hope as to his state of soul; but the failure to deal with one no heretic at all, for some supposed bad conduct toward *them*, takes away all the sorrow of the wide separation. And yet this has been cited for its CHARITY!

The judgment of Newton's views was in December, 1848. The "result," given as that in the words of Lord Congleton, a staunch supporter of the "open" movement, was that "by the 12th of February, 1849, all Mr. Newton's friends at Bethesda had sent in resignations." If this were the "result," as declared to be, then the judgment must have told upon them in some way, though they left leisurely enough, and were not put away at all. Indeed, Mr. Muller himself, in a letter written the day after the "judgment," assures Mr. Deck that "Mr. Newton's errors have few more decided opposers than myself, and that Mr. Newton's friends are not a little displeased with me." *This was after seven meetings had been held*, and all Newton's views had been fully put before them; so that their guilty sympathy, or as guilty indifference, is manifest. Their names are given, nine in number, and *one of them one of the signers of the letter of the ten!*

Even then, it transpires afterward as to some, that they left as only seeking to relieve Bethesda of some of her difficulties, and claimed the right of returning when they would!

#### THE PRESENT

But, you say, this is of the past, and done with, and a better day has dawned. This is what we had fain hoped; and on the assurances given us by some in Bethesda itself, and by leaders in this country, with the knowledge that they had been refusing gatherings in which annihilation was taught, we acted then. I own for myself only too great readiness to accept this testimony, while the past was yet unjudged. Instead of being anxious to find evil and error among our brethren, our longing desire was to find what would justify some real fellowship. We are not in such love with division as to perpetuate it, when it could be removed. What do we gain but reproaches, strife, and misrepresentation by it,—except indeed the satisfaction of our own consciences, as standing for Christ and for His word! *Some of the evidence I have now given has, however, only within a short time been brought together, making Bethesda's guilt not only certain, but plainly to be read by all who will.* The

pamphlet by Groves, and the Memoir of his father, are current among them today, and from these I have quoted. There is the evidence, and they are responsible for the acceptance of it. I cannot, for myself, any more acquit them of complicity when the proof is really in their hands. Wright's letter can no more be evaded by any talk about intercommunion not being intended. He has since put his name, with others, to a paper in which they affirm this principle that intercommunion was not intended. But "intercommunion," we were told at Brantford, in the presence of intelligent Open Brethren, by one of themselves, means for them reception and commendation *by letter*; and the refusal of this does not imply any refusal of those *in association* with the evil there. Thus alone is there agreement all round.

Wright's letter, be it that it refers to Mr. Newton in his present less openly offensive position, clearly emphasizes as all that is needed for "reception" at the Lord's table, *personal* soundness and consistency (so-called) of life, as *distinct* from any question of *associations*.\* And this is confirmed and made worse by much that has since then been brought before us. Not a tract that I have seen from their side makes association with evil a bar to fellowship. And first, let us take Bethesda again, as she exists at present, and as presented by one of themselves, another Groves (Edward K.), a brother of Henry. Here is the care that Bethesda has with regard to fellowship today. The book is issued from their Dublin publishing-house, and is, of course, well known among them.

He states, though uncouthly, it is true, this as the "exclusive" principle which they refuse, that "a little leaven leaventh the whole lump" is construed to mean that one of their assemblies being defiled by the allowance of evil walk

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\*Mr. Wright is reported to have spoken to the following effect, in a conversation with an inquirer:—

"He told me that had he known when he wrote the letter the purpose to which it would be applied, he might have worded it differently. 'But,' said I, 'admitting all that, you were asked Bethesda's ground, and you gave it; I presume you intended what you wrote to be an answer to the question?' Yes, he did. 'Very well, then, you admit that Mr. Newton held and taught fundamental error?' Yes, he did. 'And that he never, publicly or privately, as far as you know, retracted it?' Yes, he did [admit it]. 'And yet you would not refuse to receive at Bethesda one in fellowship with an assembly that allowed his ministry among them?' I shall never forget his reply: it was, 'I cannot see from Scripture what evil allowed at Corinth has to do with Ephesus.' " (Bethesda: Are its Principles and Practice those of Truth and Holiness? pp. 20, 21.)



or doctrine, defiles all the rest; and the command, 'put away from among yourselves that wicked person' enjoins on them the excommunication of the whole assembly where the evil exists." Of course he knows quite well that only the real giving up of the association with the evil is required among the strictest Exclusives, to enable one to be received. So he must mean that this is *not* necessary: that is, that association with evil is *not* a bar to fellowship, in his changed views.

Again, as to present *practice*, ask yourselves what can be thought of association being thought to be defiling where this state of things obtains:

"E.—Are not some admitted who are known to no one in fellowship?

"B.—Occasionally a card is given in of such, and the stranger breaks bread on his or her own responsibility. There have been cases of those breaking bread whose presence is not intimated in any way, but these are irregularities which are to be condemned.

"E.—If a believer had once been introduced to the meeting, such introduction is of course unnecessary the following Lord's day. Thus there may be those in actual fellowship for an indefinite time without being received into the Church, or known to any.

"B.—This has indeed happened, but our endeavor is to call upon such and ascertain whether they see their way to continue with us, stating that in that case we should be glad to recognize them as in fellowship. It is sometimes the case that those whom we are fully satisfied about as consistent Christians, demur from some cause or other to become identified with us, and it only remains for us to consider them as in fellowship in spite of themselves, by watching over them in the same way.

"E.—It seems to me that it would be so easy to introduce one's self without going through the ordeal of the inquiry and Church meetings, that I wonder all who are able do not choose it.

"B.—But if one who thus obtained fellowship with us was found, on being visited, not to have been *recognized as a believer* previously, it would lead to exposure, and to the withdrawal of all the privileges of fellowship.

"E.—Is the bringing of a letter of commendation from any Church or minister of the gospel sufficient as an introduction to fellowship?

"B.—Yes, as a rule, unless we have some reason to believe that the Church or minister is lax in walk, or unsound in doctrine."\*

Association! why, here, any time that such a "card," or even such a clerical recommendation, is accepted, they may be associated with any heresy of the day.

On the other hand,—

"Infant baptism," indeed, is a "tradition of man that we must by all means silence." (p. 118.)

This is an approved account of *sectarian* instead of *godly*

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\*Edward K. Groves in "Bethesda Family Matters."

order. And everywhere, perhaps among Open Brethren to-day, Bethesda sets the rule as to the importance of this view of baptism.

Again, the writer, speaking of his former relationships with Exclusive Brethren, (p. 163), says: "The discipline I had learned to hold was, not only to avoid those whose walk was evil and doctrine unscriptural, but equally to renounce fellowship with those whose walk was blameless and doctrine pure, if these transgressed in holding such fellowship." Here he has misrepresented: for "doctrine *unscriptural*," he should have put "fundamentally false," and then we should have known that he considers the walk of those to be "*blameless*" who associate with the teachers of fundamental falsehood. His present views are, however, plain enough.

This is not, then, the Bethesda of the past, but that of today. AND THUS THE FICTION IMPOSED ON US AT PLAINFIELD IS PLAIN ENOUGH TOO. We have not given up the circular, but *it has given us up*. The whole foundation of it is gone from under our feet. How can brethren expect us to go on with it, when to go on with it *now* would be to give up principles which all know we never meant to give up?

Proofs have been accumulating on every side. The year before last, at Brantford, H. Turner, one of their laborers, told us openly, in the presence of many brethren, "open" as well as others, that the letter of the ten meant just what we (Exclusives) had always maintained it meant; and that it was right, and what he believed. He got no rebuke for it from his party at all.

Holborow's letter is only in the same line with all the rest. "The mistake," he says, that "Mr. Darby made was this: he inaugurated a system in which *physical* fellowship or intercourse was defined as defiling, apart from the condition of soul, or state of the heart, altogether. If I broke bread with an assembly in which was an evil teacher, I was defiled, notwithstanding I had faithfully opposed and exposed the evil teaching all through, and went there for that purpose, viz., to rescue my brethren."

The last is only added, of course, to make the condemnation look the harsher. No such case, that I am aware of, had come up in this controversy. But the unhappy spirit of deception (which is so general an accompaniment of false doctrine such as he had got into) has clearly laid hold of him. Would it be believed that he actually quotes in his letters professedly the words of another, interpolating them

with his own, and then, in his comment upon this, emphasizes with small capitals *the interpolated word?* And this is how he defends what he had written:

"When I said 'broke bread with an assembly in which was an evil teacher,' I did not mean actually breaking bread *with him personally present*, for an evil-doer may be in an assembly without being always present at the Lord's table."! If the evil-doer be present, he must not eat!

And again, he limits this to "a false brother crept in *un-awares*,—thus bringing in a damnable heresy privily,—and another brother, a godly one, perceiving it, and going to this assembly, having fellowship with *them* at the Lord's table—not with the evil teacher . . . urging them to put away the false brother"—etc., etc. He does not perceive that he has now dropped Mr. Darby and the Exclusives altogether: for certainly this is not the case that their discipline contemplated, as in fact, when he brought *them* forward before, he had given none of these safeguards and provisos at all.

Yet he says, to make this applicable afterwards, that "Mr. Darby would hold him defiled by simply *going there*, apart from any question of what he did when there"! Is this what Mr. Darby has maintained? We all know it is not: if it be, let it be shown us that it is so.

After all, if the assembly does not clear itself, this helping brother is to remain with his brethren—breaking bread?—"until all are *wilfully* unfaithful." How long must be given him to judge of this?

Alas, Mr. Holborow himself has fallen into error concerning the Son of God, as Mr. Craik had done before him. I do not need to dwell on this, but only to refer to my brother's "Remarks." Some way, the leaven is still at work, for the error is still in the same line with Newton and Craik.\*

And to add one last word here: one who has not long gone over to Open Brethren has got far enough already in the downward way to ask as to all this:

"If a brother is in error as to the *nature of His* (Christ's) *humanity*, he needs instruction; but where is the warrant

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\*Mr. Holborow is said now to have "withdrawn" that part of his letters which contained the things which have furnished the charges. But he has not retracted or repented of anything, that one can see; and a letter more recent than the withdrawal, to justify his statement that Christ "never went outside his humanity for anything," distinctly affirms that the "Lord had not two natures, He had only *one* nature. His humanity was divine, and His deity human." This is the heresy of Eutyches, condemned centuries since, and opposed to the faith of the whole professing church to-day!

from Scripture to put such an one away, seeing he does confess Jesus Christ come in the flesh?"\*

Brethren, do you need more evidence? It can be supplied: but what will it avail, if this does not? Observe, then, in nearly all that I have given, Bethesda's own leaders and partisans have spoken for her. If it be "one-sided," as some have said, this is *Bethesda's own side*. The main statements are in books published and circulated among themselves. It is their own account. If it is not to be believed, then *they* are not to be believed. If there are contradictory statements, then they contradict themselves. And this is nothing strange, where unrepented evil has dulled the consciences, even of the children of God. "Open Brethren," or any that will, have thus the means in their hands of ascertaining the truth of all I affirm, or refuting it, if they can refute it. But then they must refute themselves. Let me pass to another thing before I close.

We began with the question of conflict between truth and error, which one has recently said is between Christ and Satan. With *whom* was Newton? *who* has allured so many saints of God to tolerate the evil, and make toleration look like godliness by their example? Shall we, because there are so many, give up faithful protest against it, just when our love to them should more enforce it? Can we make sin less by trying to ignore it? or set aside its consequences for those who go on in it?

Another question:

Is the truth dear to us? the *special* truth which God has been giving us in these latter days? Who was it, again I ask, whom God most conspicuously used and honored, to bring out again for us His buried treasures?

Every one of us, I trust, will agree: it was J. N. Darby.

What more successful attack upon the truth than just to slander the instrument God used? nay, to make *him* the heretic now, rather than Newton?

This is what is done, or connived at and helped on, everywhere among Open Brethren, even today. E. K. Groves attacks him. Henry Groves' book, "Darbyism," attacks him. These slanderous pamphlets circulate among them without check, and have been found, I am told, on sale at general meetings. You say, perhaps, "Oh, but few believe it." It would be more hopeful to think they do, than they do not:

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\*But, we learn now from the writer, that he only asked this for information, and not as meaning to imply there was not! Let the reader judge.



for if they do not, they tolerate at least a calumny they do not believe in! And thus they take their part against the truth, with which Mr. Darby's name is so connected. *Who will study, prize, commend, the works of a convicted heretic?* Who will want to draw water from a poisoned well? No, the enemy knows well what he is doing. And on whose side are we going to be in this matter?

It has been confessed by many how sadly the Open Brethren gatherings fail in appreciation of the truth. Something has blighted it, so that it cannot maintain itself. Bethesda, as in Mr. Muller's case, commends enthusiastically the purified (?) Newtonianism, which, purified as it is, is able some way to infect a gathering at "R.," so that it has to be "avoided by other meetings." That does not hinder Mr. Muller in the least. The unrepented heresy, the wide-spread division, the dishonor to the Lord and to His truth by it: all this is nothing to him. Mr. Muller believes Mr. Newton's teaching to be "of the most valuable character," and he and his wife travel for miles to be present at but *one* Bible-reading of his. All Mr. Newton's books are in their lending library at Bristol, and are "extensively read and greatly appreciated." ("How the Leaven," p. 4) Do brethren understand the seriousness of all this? Yet we are told how pure and godly is Bethesda; and we are, in spite of everything, exhorted to believe that Mr. Muller and Bethesda have judged Newton, and still retain their horror of his wickedness!

But so it is that the attack on Mr. Darby is always accompanied with the extenuation of Newton in a corresponding manner, as in the books of the two Groves. Newtonian orthodoxy, such as it is, triumphs at Bethesda. Mr. Darby and all God has taught us through him is nowhere, or rather is under the stigma of heresy still, as in Wright's letter.

They have branded the truth, and thus done what they could to destroy its influence; better than by hunting after it in a way that would have made men feel its power. All that we have learned of J. N. Darby lies in reproach, and the spirit of their meetings is at least negatively indifferent as to it.

But even the gospel is stricken by the same influence. Assurance of salvation is made to rest by many among them upon experience instead of directly upon Christ's work for sinners; and this used to be—probably is still—pressed by their leaders. One of Mr. Darby's early books—"Operations of the Spirit"—would have set them free.

Do not imagine that this is all beside our present purpose. It is to help us to realize what it is we have to do with,—the character of what is ready to press in at any doors open for it. There are, of course, exceptions as to many of these things—gatherings, as well as individuals of a different spirit; and the practical independency existing helps to prevent our ever being able to follow things very far.

Each gathering is to a large extent independent of the others,\* and any other state of things would be styled among them a "confederacy." It is confessed that there are meetings that are defiled with evil; and what is to be done with these consistently with principles which allow of no excommunication of assemblies? People "avoid" them, I suppose: but what that means, except that, after all, those who may go among them are not treated as defiled when they come elsewhere, I really do not know. Mr. J. R. Caldwell says, in his tract on "Exclusivism," that they have no more to do with such assemblies than with Baptists, Independents, or Wesleyans, etc.—that is, than any orthodox denomination; from which surely individuals would be received.

He tells us also that Scripture does not define the treatment of the person who is said, in bidding god-speed to one who does not bring the doctrine of Christ, to become "partaker of his evil deeds." But surely, if a *thief's* evil deeds are *thievings*, to be partaker of his evil deeds is to be *partaker of his thieving*. Is there any difficulty in understanding that? No one, I suppose, but believes that repentance at any time is to be accepted; but the *unrepentant* favorer of heresy,—is *he* to be received? The purport of all this is obvious.

All points, alas, in one direction; and it would be only wearying to cite more. We have sufficiently seen what Bethesda is today, and what is among Open Brethren. Can we say anything else than that, as a rule, they connive still at association with false doctrine, and are assailants of the truth which is the special gift of God's grace to us in these days? Can we keep an open door for sympathizers with Bethesda, except at the peril of losing all of this? CAN WE BE REQUIRED TO CONFORM TO THE PLAIN-FIELD CIRCULAR, WHEN THE CONDITIONS SUPPOSED BY IT ARE PROVED NOT TO EXIST? We never intended to give up our principles: to go on with Open Brethren in the manner contemplated then would be now to give them up. Things being fully shown to be as we had before believed them to be, must we not go back to our former position with regard to them? Can our brethren ask us to

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\*How heterogeneous their assemblies must be, when they can be thus characterized by one who was among them:—

"The meeting at A—— has a harmonium. The meeting at B—— receives any Christian to the table. The meeting at C—— will admit an unbaptized believer. The meeting at E—— allows women to minister," etc. "They are in association with meetings . . . believing in paid ministry; meetings believing in ordained elders and public collections," etc., etc. ("Why I left the Open Brethren," pp. 16, 17.)

give up our consciences, and the principles which we have sought all along, in whatever weakness, to maintain?

Open Brethren receive freely, as a rule, all who in discontent, or worse (as at St. L.—), choose to leave us for them. And these, to the destruction of all discipline, come back on us as Open Brethren, to be received where and as they list. Others deliberately sit down upon our line of separation, and say, "There! we are both sides of the line: refuse us if you dare." What, beloved brethren, can we do for the *preservation of discipline*, for the *maintenance of the truth* threatening to pass away from us, nay, for the *honor of our dear Lord* and the *safeguard of His people*, other than *we did at Pittsburgh?*

Nothing can satisfy our consciences, but the judgment of Bethesda's grievous sin *as sin*; the withdrawal from circulation of their guilty and tell-tale publications; the withdrawal of their calumnies against the beloved brother, now gone to his rest, who is so highly esteemed and honored among us; *or* the proof that they are *not* calumnies, but true: in which case they are bound to show that they do *not* believe in the reception of heretics by the strict examination of all that come to them from assemblies of so-called "Exclusives." Nothing less than this will satisfy themselves assuredly, or any one among them, to whom God may give repentance to the acknowledgment of the truth.

The refusal of simple, honest, and godly souls is not urged. THE PITTSBURGH CIRCULAR ONLY CONTENDS THAT SUCH SHOULD BE MADE AWARE OF THE THINGS THAT ARE IN QUESTION. Is not this right and according to God, if they are as serious as we believe? Nor can it now be maintained that there is any special difficulty in the way of a judgment of them. THE NEW YORK LETTER OF JUNE 1ST, 1893, SIGNED BY BRETHREN FROM EVERY GATHERING IN THE NEIGHBORHOOD, ALREADY DEFINES OUR POSITION VERY MUCH IN THE SAME WAY. "It was there agreed that intercommunion with those in fellowship with Bethesda—or Open Brethren, so-called—was *not* contemplated so long as the Letter of the Ten with its evil principle was unjudged and allowed to stand. At the same time godly persons, *unintelligent as to their associations*, ought not to be denied fellowship amongst us, should they desire it." And it is confessed "that we have allowed ourselves to go too far in fellowshiping certain persons from among them."

How largely Bethesda has given character to the gatherings of Open Brethren, should be plain to all. It has acted

as leaven by which the mass is being leavened. The rampant independency, the incipient clerisy, the general insistence upon certain views of baptism, the resistance to the truth revived among us,— all this (realized in various degrees, it is true), shows how real a leavening process has been at work. Open the door to it, and you will soon find how impossible it will be to keep out the flood which will pour in upon you through the pierced dyke.

The question of receiving persons from the denominations cannot be taken up here. It is clear that the days are increasingly evil, and the terrible drift towards apostasy on every side will rightly call for the greatest exercise and care. It may be we shall not be able much longer to receive at all from many of them. BUT NO ORTHODOX DENOMINATION *STARTED* IN RESISTANCE TO GODLY DISCIPLINE, OR IN OPPOSITION TO THE TRUTH. Let our brethren urge *that* question, however, to incite us to more jealousy for our Lord with regard to them, and not plead laxity that may exist in this way, in behalf of greater laxity.

Brethren, the coming of the Lord draws nigh. May we seek, first of all, to be approved of Him. F. W. GRANT.

#### EXTRACTS FROM A LETTER TO MR. A. MARSHALL

(1) An Open Brethren teacher said to me “he did not believe the doctrine of Annihilationism dishonored the Lord at all.” On being taxed with it later, he stated “that he had not really investigated the subject.” If so, he certainly should not have conveyed to me that his judgment was settled by saying the doctrine did not dishonor the Lord. . . .

(2) There are *many* other cases, as to which I can bring you any amount of proof that anybody could desire that those with you have been in *open and avowed fellowship with Annihilationists*. At K——, one who had been separated from by us in consequence of his Annihilation views (views he advanced openly) was received, and for some time in fellowship with the open gathering there and elsewhere, and since on judging this doctrine is in fellowship with us.

(3) Another in M. was with you, while *openly and avowedly* holding the doctrine of Annihilation in its extreme form, having learned it from the Adventists, and he also being led to see the evil of the doctrine, is now in fellowship with us.

(4) On the matter of the first case, mentioned, being adduced to show how rashly we charged you with fellowship with evil doctrine, a brother answered: “I have a man in my shop, who breaks bread with you, and says that in Eng-



land, those with whom he met used *regularly* to receive Annihilationists."

(5) Quite recently a man was received, and *taught in the meetings* in M. who had been 12 years in connection with Annihilationists, and had preached it publicly, and yet they assert their ignorance of it all. Many other cases can be given. . . .

The charges when proved are often attempted to be met thus: You require proof that you were in fellowship with these particular gatherings, and you have an easy way of getting rid of them by saying, as it has been over and over again said to us, that you are in fact only in fellowship with, and only responsible for those with whom you are at present breaking bread in the particular place *where you may happen to be*. And it has been further stated that if you went to any other place you would have to ascertain whether the gathering there was in a right condition before you could break bread with them. In point of fact I do not hesitate to say that *you never do this*. . . . You do not make his conduct in going on with the evil (doctrine) a matter for discipline. You do not in fact hold that he who receives knowingly one holding the false doctrine is really a partaker of his evil deeds. You call this our "opinion," whereas it is plainly what the 2nd Epistle of John affirms, and even, among worldly men, the fellowship with evil is held to make the person in fellowship with it in full sense a partaker. We treat this matter not as a question of doctrine, with regard to the person so in fellowship, but as a question of *moral conduct*. We treat him as really indifferent to the honor of the Lord. . . .

These two points, the practical *independency of gatherings* and the *refusal to judge* a man in fellowship openly with false doctrine, would necessarily disable us, who adhere to Scripture, from having part with you, and the latter would also prevent us receiving from you except where it was perfectly clear that the state of the one received had been that of real ignorance as to the connection with evil. . . .

Yours in all that love enjoins and truths permits,

F. W. GRANT.

### MY PERSONAL EXPERIENCE

#### Their Denials of Fellowship with Evil

My own testing as to this began almost with my earliest Christian experience. The first Open Brother met by me in 1867, was sent out to Canada by Mr. Newton's money, and was his warm sympathizer, and "*partaker of his evil deeds*," if not the "upholder, defender, and maintainer of his doc-

trines." He told me that I "belonged to the narrowest sect there was," which much exercised me, and I eagerly enquired, why we "did not fellowship such a good man as Mr. Muller?" as this brother stated. I then learned of the serious attack upon the faith made early in our history by Mr. B. W. Newton in 1846; resisted by Mr. Darby and others, who not only abhorred the evil, but separated from all either holding it or upholding it in any way. On the other hand, Mr. G. Muller and nine others with him took different ground in 1848. . . .

The next Open Brother I met had said "He was simply a Christian, and knew nothing of these matters," and was received, yet he knew that our company were not Open Brethren and those he came in with did not know that he *was*. I had heard of some coming in thus, as they said, to defile us, "and being received because they were such nice brethren, and as having no fellowship with evil," when the gathering was soon claimed as "open," though those who received them knew not what they did. Now I was witness of it. When I asked this brother, had he told the brethren that he did not come from any gathering with which they were in fellowship, and so left them free to decide as to receiving him, he said he did not believe in "*strifes and questions*." I believed in *honesty*, and so I told him and the few with us *why* we were apart, and showed O. B. principles from one competent to speak for them, who originated their position, G. Muller, in his statement to J. G. Deck, "All who love the Lord Jesus and are fundamentally sound in the faith we receive, *though they may not be able as we could wish to forsake certain persons or views or systems*. In this way we purpose to persevere, because we consider it God's order." Again, "we have received persons these 16 years who came from persons preaching 'damnable heresies' but we examined them and as we found them sound or not in the foundation truths so they were received or rejected."

"But," said this brother, "we do not fellowship Mr. Muller." "Indeed!," I replied, "how long has this been?" "Oh," he said, "he held meetings in this country in churches, Y. M. C. A.'s etc., (in behalf of his orphan homes) and never came near us." .

I found it true that many of them were disgusted at Mr. Muller's treatment of *them*, one of their laborers refusing to recognize him at an Institute where as the Rev. G. Muller, he took a collection for his Orphan Home from all, good, bad and indifferent. Thus he who *defined their position at the start*, now ignored them, and I am informed that while

preaching in a church opposite their meeting room, sent his love, and to say "his heart was with them," which it is not at all likely they believed. Yet Mr. Muller remained a chief man at *Bethesda* still, which *gave character to* Open Brethren in general, for there had been neither break nor protest whatever as to it, and Scripture is verified in "a little leaven leaveneth the whole lump." At *Bethesda*, they said, what have we to do with what happens at Plymouth? and so they *all* said *everywhere*. All this may be deemed little, but it at least shows how much Mr. Muller valued the fellowship he helped to form, and in turn how much this brother's statement that "We do not fellowship him" meant. In good faith, I accepted his statement, but soon learned it meant simply this, that as Mr. Muller would not come *where they were*, and they were not living *where he was*, that they were not in fellowship with each other. . . .

B. C. G.

The above is from Mr. B. C. Greenman's own account of his sad experiences with Open Brethren. As the rest of the account is concerning events in 1892 and onwards, we omit it, because the needed information has already been given.

The following is extracted from "A Summary of Facts and Principles as to the Fellowship of Open Brethren," by the late Mr. B. C. Greenman of Nova Scotia.

#### OUR RESPONSIBILITY AS CHRISTIANS, WITH REFERENCE TO ASSOCIATIONS

RESPONSIBILITY AS TO ASSOCIATIONS.—The plea usually urged against the consideration of this matter, viz., why bring against us the sins of our fathers, a dead issue of fifty years ago; we desire openly and scripturally to meet. Our Lord teaches us, Luke xi. 47-51, that *moral questions are never affected by time or space*, evils will not die of old age, thus there is but one way to clear ourselves of them, by an honest judgment of them. Those of whom the Lord said, "The blood of all the prophets, which was shed from the foundation of the world, shall be required of *this generation*," never shed that blood. Then *wherein* lay their guilt? In this, "they *allowed* the deeds of their fathers." Hence they stood before God, on that side, as they had not by separation taken His side. So what Pilate said, "I am innocent of the blood of this just man," is written down against him because he sided with those who slew Him. And so the world at large, because unrepentant of this foul deed will yet be judged for it, because in complicity with it still. And it is surely so also with all, who knowing of evils which the Word of God condemns, yet heed not its injunction "De-

part from iniquity," under plea of "doing more good," or being with dear Christians there. Let us then honestly review the matter from its start, assured that "the fear of the Lord is *clean*, departing from evil," and "the way of the Lord is strength to the *upright*." (Psalm xix. 6; Prov. x. 29).

MR. B. W. NEWTON (in 1846) taught that Christ had all the experience an unconverted elect man ought to have; that He was farther from God than *Israel* when that people made the golden calf; that He had to find His way to a point where God could meet Him, and that point was death, the death on the cross; that He heard the Gospel from John the Baptist, and so passed as from the law under grace; that till he took the place of repentance with the remnant the Holy Ghost could not come upon him; that He was, as born of Adam, and a Jew, subjected to the wrath and terror of God in His soul, from which He was able to extricate Himself by prayer and obedience and piety; that we could not be surprised if a man with a heavy burden going up an icy mountain should slip. These statements are not casual unguarded expressions, but an elaborate justification of a doctrine, when it was objected to, after having been secretly taught for some (ten) years, and then discovered.

Persons under this teaching came out more plainly, *thus*: "There were moments when Jesus appears to have had fears for His ultimate deliverance and safety. He entreated, at least, that a way of escape might be left Him, that He might not be shut up in hopeless despair!"

He says of Ps. xxxviii. 16, 17, "When my foot slipped" (who but knows the difficulty of walking in miry clay without slipping?), "they magnify themselves against me, for I am ready to halt." "What comfort is this for believers when they are ready to halt (set fast)!"—"The darkness of unbelief and inability to pray are declared to be the fellowship of Christ's sufferings. The best traces of this fellowship, we are told, are when we doubt of our salvation: for He often did not know how it would end with Him." (See refutation of this, in Coll. Writings, J. N. D., Vol. x., pp. 69-71).

G. MULLER (1848) calls Mr. Newton's doctrines (1) fearful errors; (2) my hope was that poor Mr. N. might recover himself out of the snare of the devil, as he had confessed the fearful error concerning the federal headship of Adam; (3) His last tract was nothing but a defense of the two former ones; (4) "fearful errors which touch the foundations of our holy faith;" (5) "I have ten times or more before the assembled church denounced in the strongest terms



those fearful errors; (6) they have few more decided opposers than myself." In 1894 he says, "*my mind regarding these two tracts remains unaltered*," but adds, "Mr. N. has written much regarding the person and work of our Lord Jesus, and all I know of his writings, written within the last 30 years *I consider quite Scriptural*."

He counts Mr. N. not only "sound in the faith, but *also* that his teaching is of a most valuable character."

Then, some will ask, must we not conclude that Mr. N. has given up his errors? But on what Scriptural ground? He has never *withdrawn* them, he taught them openly, revised them, and held to them in the face of all godly appeal. *More*, some with O. Brn. frankly own that he not only still holds them, but that others do also, and one gathering at least where he has been allowed to teach is now "*avoided*" by them, whatever that means. But let us see further, what Mr. N. since holds.

In his "acknowledgment" (1847), Mr. N. says, "I was right also in stating that the Lord Jesus partook of certain consequences of Adam's sin, of which the being possessed of a *mortal* body was one" (Mr. E. K. Groves says he was charged with teaching "that it was necessarily mortal"—what would you charge him with reader?), and that "When the Eternal Word became flesh, He thereby voluntarily placed Himself in *association* with those on whom certain penalties, such as loss of Paradise, hunger, thirst, exhaustion and pain had come as consequences of the fall; and that in virtue of *such associations*, He partook of these consequences."

In 1869, "even as His humanity had all sinless infirmities, so also was it *mortal*." (Italics, Mr. N.'s.)

"His humanity was physically so constituted that the vital conjunction of His soul with His body would, under supposed circumstances, such as withdrawal of nutrition or external violence, *necessarily cease*, unless a miracle were wrought to prevent it."

Then *what* did he renounce? *One* thing, that our Lord's position as above given was as under the *federal headship of Adam*, instead of, as he later taught, as born of a woman. HE CHANGED THE BASE, ONLY TO REITERATE THE SAME ABHORRENT DOCTRINES. Mr. Craik not only defended, but taught in part, at least, these doctrines. Mr. Muller, after all his strong expressions as to them, counts him *now* "sound in the faith," without *one* word of withdrawal of them. Mr. Bennet and Mr. BurrIDGE both deprecate and defend them. They knew he taught them, never withdrew them, and yet blame us for holding them against him. Brethren, God does so, and more, He holds them also against *all* who palliate them. Beginnings never cease with Him except by an honest judgment of them.

J. G. DECK, (New Zealand). (1.) "Mr. Newton's doctrine would have rendered it necessary for Himself, had it been true, to have had a Savior, and made Him incapable of saving others. (2.) A testimony was raised against his fearful errors by many. (3.) He published an acknowledgment *in part*, while retaining errors that touched the foundations of the faith. (4.) Many separated from him; a large party remained in fellowship with him, yet declaring they did not hold his doctrines. (5.) The question arose as to how *they* were to be treated. Most judged that they were "Partakers of his evil deeds," and could not be received, until they had renounced his fellowship; that "if the house of a lady was to be shut against a seducer, much more ought the house of the living God." (6.) Were it a case of moral evil there would be no hesitation or difficulty, but ought not this to awaken the zeal and indignation of all our hearts? Ought not those professing to be *pure* from the errors, to purge themselves from the vessels that contain and spread them? If saying that "the resurrection is past already" subverted the faith of some, ought there to have been a question as to how the disciples and adherents of such a teacher should have been dealt with? (7.) Bethesda, in spite of all this testimony against these doctrines, and the warnings, and entreaties and remonstrances of brethren—while they examined persons coming from Mr. N., received those who professed to be free from the false doctrines, though *still continuing in fellowship with the teacher of them*. (8.) Many left Bethesda rather than sanction so unfaithful a position, while on the other hand '*The letter of the ten*' said they were '*not warranted to reject those who came from under the teaching of an author fundamentally heretical, until we are satisfied that they had imbibed views subversive of fundamental truth.*' (9.) This led to division. How can brethren thus forced to separate from Bethesda (for the sake of an unholy and hollow peace, till there has been confession of the past), have fellowship with assemblies of such as remain knowingly in connection with them? (10.) After a long and painful struggle I was led to see the evil of a negative and questionable position, and unite myself with those who had been driven out from Bethesda and had faithfully withstood her course. (11.) One reason of my leaving England was to escape the troubles occasioned by this painful controversy. Can I wonder that I gradually lost the sense of the evil of this doctrine; the measure of the truth I had learned as to the nature and responsibilities of the church of God; that I became earthly minded; loose in

my church principles and association; and while the Lord owned in many places the gospel, the assemblies gathered were little characterized by heavenly mindedness, separation from the world or coming outside the camp."

But do these doctrines exist still?

MR. DECK wrote in 1873: "I had heard that B. W. N.'s 'doctrine was a myth,' but shortly after coming to M. a brother brought me a volume, '*Fundamental Truth*,' in which these false doctrines concerning our blessed Lord were maintained. It came from one who came among Open Brethren, 'without letters of commendation or acquainting them with his connection with Mr. N.'s party.' His publications I have myself met with in 5 places (he names in N. Z.) and those advocating these loose unscriptural principles are rife everywhere."

He adds: "In a work of Satan *neutrality* is impossible; and if there is an attempt to shun the responsibilities and sorrows of a path of entire decision for Christ, the spiritual senses became deadened, the heart hardened, the conscience torpid, the judgment perverted, and soon even hostility to the witnesses against the evil succeeds indifference to the truth. The attempts made to cover the evil of the one party by accusing the servant of Christ who has stood in the breach, and withstood the enemies' attacks on the truth of God and the Person of Christ, are the sorrowful evidence of what I write, and was in some measure guilty of myself. What may we not be guilty of if we depart from the Lord and are exposed to the wiles of the enemy?

"If we have been led through the Lord's holy and gracious discipline to discern errors in our ways and judgments, and those errors have been *public* ones, grieving some, and wrongly influencing others, the least one can do is publicly and freely to acknowledge them. This I now desire to do.

"Even good motives and desires and upright intentions, are poor guides in a scene where God is dealing in righteous discipline with His people, and Satan is active with his deceits and wiles. This I fully own also.

"The simple term of communion is, 'Receive ye one another, as Christ hath received us to the glory of God.' Christ is the ground and term of our union, but evil is not to be tolerated in the Church of God. We are responsible to purge out the leaven of false doctrine, as of 'malice and wickedness.' Degeneracy, however, claims our service, not departure; and indiscriminate judgment is contrary to His mind, who says, 'of some have compassion, making a differ-

ence.' But on an assembly's refusal to judge evil, after service has failed, *separation* is the only godly course.

"The spirit of the age is to miscall latitudinarianism and indifference by the fair names of charity and liberality, and one of our special dangers in seeking outward unity is to compromise truth and holiness. The unity we are to keep is that of the *Holy* Spirit, who is also the Spirit of *Truth*, and utterly inconsistent with the sacrifice of truth or holiness."

J. G. D.

G. V. WIGRAM.—Mr. Newton in a former book *exalted* the church to "omnipotence, omniscience and omnipresence," and *degraded* the Lord to the place of an unbeliever, denying that he had any acceptable relationship to God in His work here below.

Mr. N.'s prophetic system (as to the church going through the tribulation, etc.) led him into both his new church constitution, and his statements about the Person of Christ. As the effect of these doctrines, souls have had the dew of grace removed, the bloom of ripening fruit (which no man can restore) fingered away, and the blessed Lord who to many a poor one was enshrined as a *beloved object of worship*, lost that place in the soul, while His Person (which no one knoweth save the Father), has become the subject of a speculative analysis and anatomy in conversation, which must sicken those that love, and alarm those that worship Him, and love His flock.

The feelings of the Lord Jesus Christ in heaven are as acute as—and a great deal more worthy of consideration than—those of any friend on earth. His Person has been disparaged, the faith of His people has been corrupted; woe is me, if I know this, and am silent.

There is a difference between one who is feeble in the faith and one who is a *destroyer of the foundations of the faith*. Our conduct must be different to the two. Every statement which touches foundation truth must be denounced, let the person be who or what he may.

*But Who holds these doctrines?*

We ask, rather, who has *judged* them;

At Bristol, Mr. Craik said with great warmth that J. N. D. and his followers made too much of the humanity of the Lord Jesus and that if the Lord had *not been crucified*, he would have lived to be a shriveled old man, and have died a *natural* death. It was said there also that had He taken poison or been stabbed, He would have died; or fallen into the water He must have been drowned. Great grief it was to find such topics in *discussion* among *many* in Bethesda; great sorrow to find some puzzled; and great indignation to find some accrediting and vindicating the blasphemy. Mr. Craik, in his Pastoral letters, said "our Lord as to His humanity was as a root out of a dry ground," though "His body was *preserved from all taint*, even of external corruption." This quotation from Is. liii. 2, describes neither what he was in *Himself*, nor *faith's* estimate of Him, but



as He *appeared* to the unbelieving Jews. So the woman of Samaria at first sight judged Him, but when grace touched her heart, He became the "altogether lovely." So was He the one to Herod who hated Him, and the other to the wise men who worshipped Him. The evil of applying this to Christ, as what He *was in Himself*, instead of what He would appear to that wicked generation, is plain. *This was the seed of Mr. Newton's error.*

Some ask, is not this Scripture? If so, what is the harm of applying it to Christ? "He hath a devil and is mad" is also Scripture, but God forbid that I should therefore apply it to my Lord as expressing *my* thoughts of Him.

Faith says of Jesus "that Holy thing,"—He was *not* born as I was. (Matt. i. 23; Luke i. 35.) The seed of the woman indeed, partaker of flesh and blood, yet "Satan had nothing in Him."

As to Mr. Craik's statements (never retracted and to this day defended, and how can we be sure they are not also believed), Mr. Wigram adds "I would rather see him indignantly burn off the hand which wrote those words in flames kindled by the pages on which it is printed than lazily and carelessly allow the flock to be corrupted, and the name and honor of the Lord spoken against."

In circumstances, our Lord might be like a mere man, and the very circumstances of man were His; but He, Himself, was not *to* or *in* His circumstances like any mere man, man though He was. Leprosy defiled Him not, He walked on the waters, fed thousands, raised the dead, had power to lay down His life, and of Himself had power to take it again. In view of who He was, the wonder of wonders was not the shining forth of His glory, but the hiding of it, and the laying down of His life on the cross.

The statement that "our Lord's body *was preserved* from all taint, even of external corruption" asserts actual freedom from it, but no inward salt, *nothing which made taint or external corruption altogether impossible*. So I had a right to ask and be plainly answered, *were there, on the Lord's body, any inroads of corruption and decay?* Mr. Newton charged loathsome disease, sickness, and the experiences of an unconverted elect man upon Christ! Mr. Craik's words suggest a great deal that is similar; he made light of Mr. Newton's errors, was understood to approve his last tract, and was a scholar who wrote not in careless ill-chosen words. What is meant by "Christ was *preserved*, etc.?" Mr. C.'s words *do* awaken the same thoughts Mr. Newton's assert.

It is a happy thing to receive the testimony of Scripture, and I would that the saints had been satisfied with these

three shields: "No man (one) *knoweth the Son but the Father*" (Matt. xi. 27); "*I have power to lay down my life, and have power to take it again*" (Jno. x. 18); and "Whom God hath raised up having loosed the pains of death, because it was NOT POSSIBLE *that He should be holden of it*" (Acts ii. 24). When the flesh is at work, prying curiosity passes the limits of faith.

The strange way the *good* of Mr. N.'s blasphemous tracts is spoken of at Bethesda, their positive refusal to judge the evil in the letter of the ten, their challenge on the gauge of Mr. Craik's published book make my appeal necessary.

The Lord has been dishonored, and His Spirit grieved by the hateful comparison many made of "the evil at Plymouth," and "details connected with the mode in which it was attacked, and through mercy arrested." The Lord delivered Israel by the Judges, in whom there was much that was reprehensible. But this was His testimony against Israel's *low estate*, and had any instead of mourning over this, only blamed the deliverer, or compared his evil with that of the oppressor, he would be really despising God and refusing to bear his own shame. As a Christian, when Christ is slandered I desire not to be unruffled in feeling, and woe to those who could see in zeal for Christ and His sheep, *merciless conduct against the heretic*. For this God sent us chastisement through Bethesda. I accept it at the Lord's hand and wait delivering grace for my brethren?

On this subject G. V. W. later wrote—"It is my sorrowful conviction that the name of Christ is used by many who profess to be His, as a cover for darkness and evil; and also that what some call 'the church' is used as a hiding place for evil." His proofs of it were:—At Auckland, N. Z., many godly persons, startled by Mr. Saml. Deck's tract against Exclusives, considered the principles of O. Brn., and separated from them. His own father, after years of earnest labor among them, left them on these very grounds. (See page 4, of his pamphlet.)

A Mr. A. candidly told me he was a disciple and admirer of Mr. Newton's, regularly attended his meetings, but when Mr. N. was away, he went to Welbeck St., or Mr. Hurditch's, or to a room I think in Linden Grove, all of which received him to the table, being meetings on loose principles, agreeing to cover up evil. He avowed himself to be unable to form any judgment as to evil in *an assembly* with regard to doctrine held or taught, and as to morality, and practice; and to be resolved not to allow himself to form any judgment about Mr. Newton's doctrine, about which when he asked me

what it was, I gave him the views of it as given by Mr. R. Chapman and Mr. G. Muller. He had accredited it, and meant to do so. He shuddered at the thought of himself becoming immoral or careless in walk—a companion of those whose habits were loose. But “unable and incompetent to judge evil in another, and much more in any company”—such was his firm decision. So high an admiration had he for Mr. N. that “certainly he would spread his views.” I gave him the advice, that if he was incompetent to judge evil in a company, he ought to abstain from all fellowship with one, for his own individual soul’s sake, but he repudiated it then and there. The O. Brn. there avowed they were able to judge of moral walk, and conduct as to themselves as individuals, *but not in the assembly*—and that as to doctrine, they are unable to judge it.

Further south, I met several more who expressed their views thus: “*I, we, are incompetent to discern and judge evil in others, in the assembly.*” I asked: would they be impure themselves, or have such as bosom friends or in their families? Of course not. Then you do not mean what you say, INCOMPETENT to discern or judge between good and evil? Only one maintained his position as true; most limited the range of the incompetency to the limits of the assembly. Am I to say that God and the Church and Christ are less holy than myself or my family? I talked freely to these young men and they said they could not judge evil in others.

A circular (4000 or 5000 copies) was sent from England by one to show how silly I was to suppose that his sitting down at the table of the Lord next to a known adulterer could do any harm. He did not become an adulterer thereby—nor was his family corrupted thereby. Such make the Lord’s table to be no more holy than a tavern dinner table. What sense can he have of the holiness of Christ or His table? *You do not become an adulterer*, but what of the insult to God and His house? This opened some eyes as to where loose principles lead to.

Mr. Deck’s confession that “he had let slip his true position” was full and touching. He left England to get away from these questions, he found the very evils years after, where he went. God will have us upright before Him.

At Wellington, N. Z., another came as a Baptist, but soon was found giving Mr. Newton’s tracts to others.

At Christchurch, two of them admitted that the papers sent to me contained the principle as I stated it “that the Church of God on earth was the place in which evil of the coarsest kind could be hidden,” which they then condemned and renounced.

[Such are the concurrent testimonies, on both sides, as to the doctrines which were, and still are in question, in all this sad controversy. Moreover, they prove to any, with whom an adequate testimony has due weight, that the *principles* espoused at Bethesda, in relation to these doctrines, are identical with those acted on up to the present by "Open Brethren." We have taken pains also to compare all carefully with their own avowal of their principles, so as not to wrong them in anyway, however decidedly we refuse their principles.]

B. C. G.

After the lines had been definitely drawn between the original Grant company, and the new Independent company, which had split off from them because they insisted on unity, godly order, and the maintenance of separation from evil, the new company issued a 38-page pamphlet, dated January, 1896, and signed by 30 brethren, which considered the Plainfield Circular to be valid, and the Pittsburgh-Dunkirk Circular void. It was entitled, "Our Attitude Towards Fellow Members of the Body of Christ, Being a review of the positions taken at Plainfield in 1892 and at Pittsburgh in 1894." To this pamphlet, Mr. B. C. Greenman wrote the following reply:

#### AN ANSWER TO "OUR ATTITUDE"

"Our Attitude" dwells largely on the fact that at Plainfield in 1892, our purpose was announced ahead as to this matter, whereas at Pittsburgh in 1894 it was not so. The truth is, as to the first, that the entire length to which we went, was then fully understood to be *conditioned upon* the assurances given us there as to the Open Brethren fellowship being verified to us. We expressed there that we could go no further *because the past was unjudged*, and the explanations of Mr. Muller's, Wright's and Groves' statements of *their principles* were so far from satisfactory. And surely to any who believe that nothing binds us but the Word of God, any judgment then, based on conditions that so soon *failed* us, ceases with that fact. But at once some from among us gave thorough misrepresentation to our conclusion to receive the godly from Open Brethren; by going *in with them*. Next, Brethren around New York replied to English Brethren, to assure them that careful reception was simply our purpose, and later still they carefully noted how the conclusions at Plainfield, 1892, were *violated*, also confessing that some felt they had gone too far in fellowshipping some—this directly referring to Mr. Burridge. In these and other deliberations they did not as before call another Meeting months later, but spoke at the time *their own convictions*, which is all we did at Pittsburgh in 1894. I know of none who knew there were to be such considerations before us, but Mr. John James' letter on "Physical



fellowship" (which taught that *physical fellowship*, meaning that, no matter where our bodies were, that *did not defile us* if the "state of the heart were right") coming just before, we felt bound to give *our protest against such leaven* ere we parted. Whether then or now, there or elsewhere, such are the convictions to which, by God's grace, we trust to stand. The complaint that we legislated for others is no more true than in the previous cases, and neither have any weight further than being the *united testimony* of those whose hopes as to Open Brethren had seriously failed. Previously, at Brantford, in 1893, *they had openly declared their principles, defended the Letter of the Ten, and stated that our associations do not defile us.* In view of the *past* still not cleared up, and Mr. Holborow's and others' repeated confirmations of the *seriousness* of their nature, for us to be held by Mr. Burridge's or any other explanations would be the veriest folly. Thus as those that "watch for souls," we gave our judgment of the matter, at Pittsburgh, in 1894, and they are *our present convictions.* *Not one dissented* at these meetings, and most who have done so since, are endorsers of Mr. Burridge's course in New York (where he went among those with Malachi Taylor, who denied worship to the Lord Jesus (see Matt. viii. 2; ix. 18; xiv. 33; xv. 25; xxviii. 9, 17; Luke xxiv. 52; John ix. 38), and where there were two brethren under discipline from among us), which ignores all scriptural order and discipline. The *worst feature* of this loose movement is that while pleading *their* consciences some seek to carry us *where we have never been;* against *our* consciences. We can give a number of cases of persons *defiantly* going to and commending to Open Brethren, and Independent meetings, in the face of both our convictions and expressed willingness to have all fully looked into. If any wish to go to such, as believing them to espouse Scriptural *principles*, none forbid them, but as our consciences are our best property, we must not be forced into a position, which after long and painful investigation, we cannot in the fear of God take. "Now the Lord of Peace Himself give us peace always by all means."

## THE JENNINGS AND MAURO DEFECTIONS

If, amongst exclusive brethren, men have arisen who caused divisions by teaching new and erroneous doctrines, the Independent brethren have fared no better, and considering that they began many years after the exclusives did, they have fared far worse; for amongst them the evil is not driven out, and therefore it may be expected to continue spreading so that before long it will be present in almost every Independent meeting. And therefore it is not with them just a matter of denying "an endless chain of defilement" (whatever they may mean by that), but of denying the possibility of any defilement whatever, and of every meeting soon having the source of defilement within itself.

In 1894, as we have already mentioned, Mr. F. C. Jennings was a prominent leader among the Independents, and in 1906 he pressed his Independent principles upon the Devonshire House Conference (see Chapter IX.), and in 1927 he issued a book in which he denied the resurrection of the body, and of which book one has said that "The teaching is infidelic, similar to Paine's Age of Reason," and it is refuted by the tract, "The Resurrection of the Body," by P. W. E. (Price 3c. Loizeaux Brothers, 19 West 21st St., N. Y. City). And three brothers who are considered on the same Independent ground as Mr. Jennings is, namely, Russell Elliott, Alfred Mace and H. P. Barker, have each written against it, and the two former say it is fundamental error, and the latter wrote (Aug., 1931) concerning it:

"We have no sympathy whatever with any teaching which denies the resurrection of the Christian's body. Our bodies are not to be *exchanged* for other bodies, but *changed into* bodies of glory. So we are taught in Phil. iii. 21. We like the rendering of this verse in the New Translation: 'But we are a colony of heaven, and we wait for the Savior who comes from heaven, the Lord Jesus Christ, who will transform the body that belongs to our low estate till it resembles the body of His glory, by the same power that enables Him to make everything subject to Himself.' Then there is the promise of Romans viii. 11, that our mortal bodies will be (not left behind, but) quickened by the indwelling Spirit. This, of course, will take place at the translation of the saints. Notice, further, that the promise of 1 Cor. vi. 14, that the Lord will raise up those of His saints that have died, immediately follows the statement that the body is for the Lord and the Lord for the body. The promise is in the middle of a section of the chapter of which the Christian's *body* is the subject. If anyone is foolish enough to ask 'How?' such questions are cut short by

a passage like 1 Cor. xv. 35, 36. To Him who could manifest His glory by changing water into wine there can be no difficulty in changing our mortal bodies into bodies of a heavenly and spiritual nature."

Paul does not, in 1 Cor. xv. 35-38, nor anywhere else, attempt to "explain" the mysteries of faith. He does not say: "Those questions that will be asked by 'some man' are appropriate and wise, and I will explain them." On the contrary, he says, "Thou fool!" and argues that if we cannot explain the most simple and common courses of nature—as, for instance, the growth of corn from "bare grain," dead and buried in the ground—how can we expect to explain the resurrection of the body? But that the body is not to lie always in the grave, is evident from the fact that in 1 Cor. xv., in connection with the subject of the resurrection, the words "rise," "rose," "risen" or "raised" occur 19 times.

There is no need here to comment on the able refutation of Mr. Jennings' errors by Mr. Elliott in his pamphlet, "The Resurrection of the Body" (3d.), because anyone interested in it may obtain a copy by addressing: Russell Elliott, 17 Eaton Rise, Ealing, London, W. 5, England. See also "How are the dead raised?" by J. W. H. N. 15c. (Erie Bible Truth Depot, Erie, Pa.).

Copies of a letter written from New Zealand, by Mr. Alfred Mace, to Mr. F. C. Jennings, of Plainfield, N. J., concerning the latter's heretical book issued in 1927, were freely circulated in certain quarters, and the few following brief extracts therefrom represent Mr. Mace's stand. He wrote:

"You have put into the hands of the public a volume, which subverts the great cardinal truth of the resurrection." "Your exegesis wipes away the last trace of the resurrection of the dead." "Frankly I see little difference between what you have espoused, and the Corinthian unbelief which said 'that there is no resurrection of the dead.' " "When all the verbal trappings are stripped off, and all the analytical dissecting of seeds, flowers, similes and figures, almost to weariness, are reduced to simple and unvarnished English, the reader is compelled to conclude, spite of your earnest protest to the contrary, that *you do not believe in bodily resurrection* (and what *other resurrection is there*) of the Lord's people, and for the matter of that, of that of any other—saint or sinner." "The 'devout men' who 'carried Stephen to his burial,' were only (according to F. C. J.) carrying dust, not an iota of which would ever have to do with Stephen any more than the ordinary dust of the highway; for 'nothing that goes into the grave will ever come out again' is the 'slogan' and substance of the new teaching." "The *dust* that you make so little of, and have scattered to nobody knows where is the man that died, and is the man who will be raised again for it is the

body alone that can be killed or die, or be buried, as it is the body alone that is raised and ascends and will be changed into the likeness of the body of glory."

Lord A. P. Cecil wrote: "The believer has eternal life *as to his soul*, with the assurance of its *future application* to the *body* when the Lord comes again."

"Man became a *living* soul." Gen. ii. 7. It is an error to say that *man's* soul is mortal and dies in the same sense that his body dies. And if animals have souls, yet they haven't souls in the same sense that man has a soul. And if animals have "flesh and blood," yet "all flesh is not the same flesh." 1 Cor. xv. 39. Death, as applied to man, does not mean ceasing to exist, for those not born again suffer "the second death." Rev. xx. 14. So if you are born once, you die twice; and if you are born twice, you may never die at all, but "be changed," and "caught up." 1 Cor. xv. 51-55; 1 Thess. iv. 16, 17.

At a conference in England, two years after F. C. J. issued his book, the following questions were asked and answered:

Question. Would you say a word showing the connection between the resurrection on the one hand, and the clothing with the house which is from heaven on the other?

Answer. Well, 1 Cor. xv. deals with the resurrection. It is a question of the *identity* of the *person* coming out, so that the victory is here on earth. It is the power of God here on earth, bringing us out of our graves. Here 2 Cor. v. brings in the thing from *heaven*, "Our house which is from heaven." It is not that it comes down in any *material* or *visible* sense, but that it is from heaven in *character*. As they come out of the grave it will be seen that *their origin is heavenly*. "As we have borne the image of the one made of dust, we shall bear also the image of the *heavenly* one." (1 Cor. xv. 49). The bodies therefore, in which we shall come out of the graves are morally out of heaven; *we* come out. Already *we are heavenly* in the same sense as in new creation.

Remark. So there is no contradiction, between the resurrection of the dead, and our being clothed upon with our house which is from heaven.

Answer. None whatever. It is a question of what God does. How can we explain? The fact is we come out with *spiritual* bodies: "It is sown a natural body, it is raised a spiritual body;" "It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power." But then this epistle would sum all that up in a house *from heaven*, so that we are fit for heaven. We are *heavenly now*, but as yet we have not got "our house which is from heaven." The *identity* remains, only the body will be *made heavenly* by the power of God, as we are already so as to our "*inward*" man.

A small book entitled "The Empty Tomb" (Price 25c. The Bible Institute Colportage Association, 843-845 North



Wells St., Chicago, Ill.), is helpful, and it defends the truth of the resurrection. It is by various authors, and Mr. C. H. Spurgeon is the author of two of the chapters, one of which is entitled "The Resurrection Credible." In that chapter Mr. Spurgeon first mentions many asserted difficulties which infidels and destructive critics have for long claimed to find in the way of believing in the resurrection of the body; and Mr. Jennings, in his book, seems to repeat and advance many of these same difficulties; but while Mr. Spurgeon still confidently clings to and boldly reaffirms his faith in it as revealed and taught in the scriptures, in spite of all of man's supposed difficulties, loyally expounding the truth, and showing that creation, and many other things are just as difficult, marvellous and astounding as the resurrection of the body; Mr. Jennings, on the other hand, sad to relate, faithlessly repudiates and discards it because of the seeming difficulties. And also, concerning other truths, he stated on June 9, 1931, "I have imbibed almost all that I have learned, from the old teachers, Darby, Kelly, Grant, Bellett, etc., but of late years I have been compelled to alter some of my prophetic views thus derived, without changing in my affection or respect for their memory."

Another who was once among brethren, Mr. Philip Mauro, some years ago began an attack on the dispensational teachings of the Scofield Reference Bible, and he recently wrote a book containing his views, called "The Gospel of the Kingdom." This has recently been replied to by Dr. Isaac M. Haldeman, in "A Review of Mr. Philip Mauro's Book, The Gospel of the Kingdom." (Price \$1.50. Loizeaux Brothers, N. Y. City). We have not read this review, but Mr. Rollin T. Chafer, of the Dallas Theological Seminary, Dallas, Texas, gives it the following recommendation: "It is a book to have and to hold; for, the author not only pillories Mr. Mauro's specious arguments, but he has given us a constructive, logical and compelling scripture study of the truth in question. His logic is inexorable as he carries the reader up to climax after climax of accumulated scripture proofs. The effect can only be likened to being pushed by a strong man step by step out to the end of a long dock where no alternative is left but to accept the situation or jump overboard." See also "A Review of Philip Mauro's book 'The Patmos Visions,' and A brief Outline of Prophetic Truth," by J. B. 25c. (Loizeaux Bros.). "A Reply to Mr. Mauro's teaching concerning the Mission of John the Baptist," by R. E. 2d. "Mr. Mauro's Doctrine of the Kingdom," by R. E. 2d. (Russell Elliott).

Mr. Mauro teaches that the 69 weeks of years of Dan. ix. ended with the baptism of the Lord, and he wrongly dates their commencement from the first decree of Cyrus, instead of from the decree of Artaxerxes in Neh. ii. 1-5. (See W. Kelly on Dan. ix.). Then Mr. Mauro wrongly asserts that the 70th week of Daniel ix. followed *immediately* on the 69th, according to which Christ would have been crucified and raised from the dead in the 70th week. Accordingly also there must have then followed the finishing of transgressions, and making an end of sins, and the bringing in of everlasting righteousness, etc. But there is no evidence of this among the Jews, either in history or at the present moment; and Mr. Mauro is altogether mistaken as to Daniel's 70th week, which has not yet begun. About 100 years previously, at the Powerscourt House meetings in 1830, Mr. B. W. Newton had been the first of the brethren to deny the cancellation of Daniel's seventieth week until after the Rapture. See the Examination of Mr. Newton's prophetic system, in Collected Writings of J. N. D., Vol. 8, pp. 1-490. Later, in the year 1935, a few other brethren adopted "Bullingerism," or "Ultra-dispensationalism." (See "Bullingerism Exploded," 6c. Loizeaux Brothers).

So now, brethren who have continued in Christ's word, and held fast to the truth, and who formerly did so much to instruct and enlighten the church of God regarding the dispensations of scripture, and who wrote so much to deliver and preserve Christians in the various denominations from false and misleading doctrines; now strangely find it necessary to publish books and papers to protect these same Christians from the heresies of certain false teachers, and from certain erring writers on vital as well as on dispensational and prophetic subjects, who once were, and who still assume to be, among the brethren. What a sad spectacle these latter teachers are!

This first Volume of the History of the Brethren began with recounting the commendable and very promising start which they made, by the mercy, favor and blessing of God; and their fellowship together was most helpful and happy, and their zeal and service for the Lord was correspondingly blessed and fruitful; so that they were wont to frequently exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133).

But, with the passing of the years, we have had to record certain failures, in maintaining the testimony which God had committed to their trust; and then, following the first break-

downs, we have closed this Volume one with the record of a mistaken effort to effect what would have been but an ill-considered, superficial and unscriptural reunion of some Open and Exclusive brethren, in America, which was really a most regrettable attempt to "build up a wall" and "daub it with untempered mortar" (Ezek. xiii. 10-15). And while there are still other failures to describe, yet the defections and falseness of some but serves to reveal and stimulate deeper devotion to Christ, and greater appreciation of and faithfulness to the truth of God, on the part of others.

And there are better things in store to relate towards the close of Volume two, for God in His great love and abounding goodness to His people, has blessed them with such a revival and reunion as the Church of God has never before witnessed; and we mention it now beforehand, so that the consciousness and consolation of it will brighten and cheer our outlook, and strengthen our faith, as we go on with story, in Volume 2.

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